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75 years . . .

Cordier highlights first event of anniversary celebration

by Elaine Bomberger

Culminating a five-year-development program, the GC 75th anniversary celebration will feature its first event this Sunday, September 22 — the dedication of the Harold and Wilma Good Library.

Speaker for the occasion will be Dr. Andrew Cordier, acting president of Columbia University. Cordier will address GC students, faculty, alumni and friends on "Education in a Revolutionary World" at 3:00 p.m. in the church-chapel.

Advisor to UN

A graduate of Manchester College and the University of Chicago, Cordier has had a varied career. He spent 20 years on the faculty of Manchester College, first as associate professor of history and later as chairman of the Department of History and Political Science. He has held two posts in the United Nations—advisor to UN presidents, and executive assistant to the secretary general of the UN.

Appropriate and Timely

Cordier presently serves Columbia University as dean of the graduate school of international affairs as well as acting president, a position to which he was named in mid-August.

Mr. J. Robert Kreider, director of college relations, noted that Cordier's wide range of experience as an educator, UN advisor and world traveler makes him an appropriate and timely speaker for GC in the year when SST groups are being launched. "He knows what's going on internationally," commented Kreider.

Art Exhibit

The dedication weekend offers several other features, also open to GC students. The art gallery on the ground floor of the Harold and Wilma Good Librory will be open all day Saturday. The current faculty exhibit features works of Profs. Abner Hershberger Ezra Hershberger, Edna Shantz and Alta Hertzler as well as work by Mr. Arthur L. Sprunger of Goshen.

At 8:15 p.m. in the Union Auditorium the music faculty will present a recital featuring the faculty trio composed of Profs. Lon Sherer, William Summerville and Mary Oyer; a solo by Prof. Summerville; and a number by Prof. David Falk and Mr. Theo Lindenbaum.

The library dedication on Sunday afternoon will be followed by a reception in honor of Mr. and Mrs. Harold Good held in the fellowship room of the church-chapel. Kreider emphasized that students are "cordially invited to all sessions."

Workshop Planned

The dedication week-end is the first in a triad of events planned in celebration of GC's 75th anniversary. The second event, a workshop focusing on "Christian Values in Higher "Education," will be held sometime in February. Directed by Dr. Atlee Beechy, the workshop will feature speakers who work with human values in colleges, universities and social agencies. The workshop plans to explore how the college can best transmit moral and spiritual values to its students.

Mission for Future

The final feature of the celebration will be a special convocation featuring a prominent guest speaker, probably held in conjunction with commencement.

Kreider noted that the 75th anniversary celebration is "not geared for a backward look," but is designed to focus on "the mission of GC in the years ahead, in light of our heritage."

Congratulations
Jo Anne
and
Lenny

The GOSHEN COLLEGE Record

VOL. 70 GOSHEN COLLEGE, GOSHEN, INDIANA, 46526, FRIDAY SEPTEMBER 20, 1968 NO. 1

Africa not dark . . .

Oyer, Kauffman study African culture

by Sue Clemmer

Prof. Mary K. Oyer, fine arts, and Prof. J. Howard Kauffman, sociology, studied Swahili, African politics, literature and cultures at UCLA June 22-August 16 in the first phase of a 15-month African Studies Seminar sponsored by the U.S. Office of Education.

Thirty professors are participating in the seminar, two from each of 15 institutions affiliated with the American Association of Colleges for Teacher Education (AACTE). A purpose of the program is to help American colleges develop new course offerings in African studies.

Learn Swahili

This summer the seminar members spent ten hours per week in class and "much time out of class" with Swahili, the language of trade and commerce in East Africa. "It opened up an entirely new field," comments Miss Oyer. "Language reveals so much about the nature of a people."

Main lecturers during the other 15 class hours per week were Michael Lofchie, professor of political science at UCLA, John Pobey, professor of African literature at UCLA, and Johnetta Cole professor of anthropology at Washington State University. Profs. Lofchie and Pobey will also visit GC during the 1968-69 academic year.

"Everyone had the same bill of fare," says Prof. Kauffman, "including the dormitory meals."

Continue Work

Profs. Oyer and Kauffman are continuing their work with Swahili on the GC campus during this academic year, the second phase of the seminar. They are also beginning to integrate African studies into the GC program.

In the existing Introduction to Fine Arts course, Miss Oyer will "give more perspective to the Western arts by use of the non-Western." Students may choose to focus their fine arts journal on a specific African tribe instead of on a Western composer or painter. Eventually an upper-level course in the African arts will be added to the curriculum.

Miss Oyer has also ordered several publications for the library, including **Black Orpheus,** where Nigerian writers often first gain recognition, and **African Arts.**

In Marriage and Family class, Prof. Kauffman plans to use African examples of changes in family patterns; he will eventually develop a new course called African Societies and Cultures.

The third phase of the seminar will take Profs. Oyer and Kauffman to Africa for ten weeks in the summer of 1969. After several stops in West Africa including Dakar and Accra, the seminar group will travel overland to the University College at Nairobi, the base point from which each seminar member will work at individual projects.

Plan Study

Miss Oyer hopes to investigate the singing of indigenous materials in the worship services of African Christians and also spend some time studying African Ethnomusicology. Prof. Kauffman plans to study ways in which Christion churches in East Africa sythesize African tribal family customs and Western Christian family customs. He hopes to pursue further African studies during his Sabbatical year, 1969-70.

"The idea is to reduce the concept of Africa as the Dark Continent," concludes Prof. Kauffman. "Africans have much to teach us, including the ability to meet life calmly, without all our Western neurotic tensions."

Post-season games prohibited at GC

by Dan Kauffman

Since the inception of Goshen College's intercollegiate athletic program, the school has not played in any post-season athletic competition.

"Limited Program"

The original directive in 1957 from the Mennonite Board of Education allowing the college to enter inter-collegiate athletics states, "A limited program of games with other Christian colleges in certain sports, may be carried on for the purpose of providing opportunity for participation by the more skilled player."

"Limited" has apparently been interpreted to mean only regularly scheduled games. GC has been asked several times to participate in post-season tournaments for regional and national stakes.

Various intercollegiate soccer organizations have approached GC with invitations for post season play and last year the school's basketball team was under consideration for a berth in the National Association for Intercollegiate Athletic state tournament.

Dr. Roman Gingerich, GC athletic director, says the team was dropped from consideration because, "They asked me if we could play and I said no. We have had the policy of no post-season games right from the dean on down."

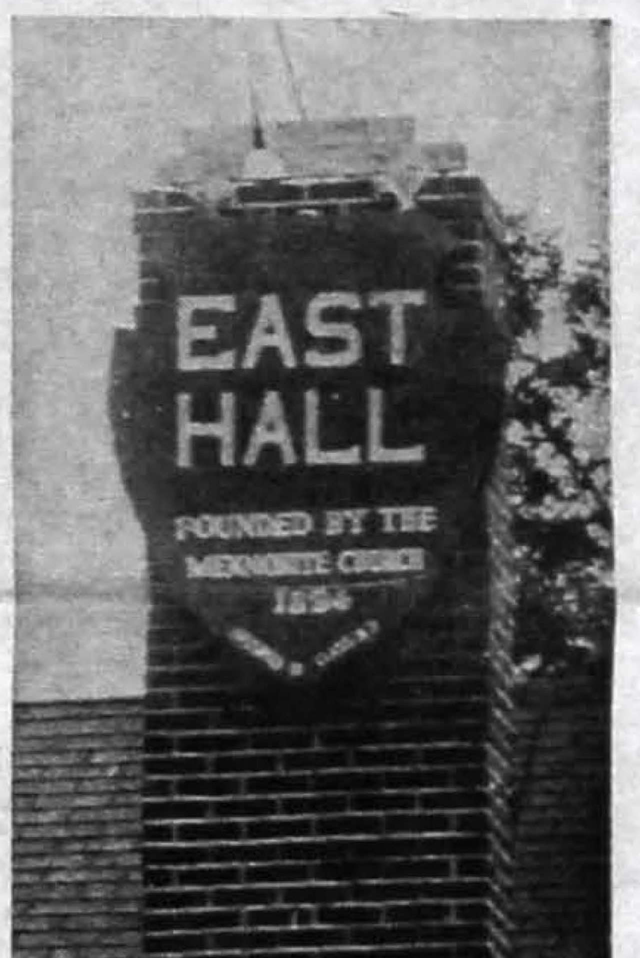
Policy Has Good Acceptance

"I think the way our program has developed through the years with limited participation, has good acceptance with the students, the Board of Education and the church. At this point, with our philosophy of limited participation, I'd be against post-season games."

Dr. Carl Kreider, dean of the school, quite naturally responded to post season play problem like this, "My main question would be if it would interfer unduly with students' academic progress. If extra scheduled games involve students being absent from campus two or three days, I would have some concern."

He added, "If you schedule post-season games you interfere with the next sport. There has not been a concerted desire on the part of the Athletic and Recreation Committee to have the college participate in post-season play."

The Athletic and Recreation Committee is the body that approves all GC athletic contests.



by Dave Huneryager

Refuge

The Mennonite Church is a little-known sect that broke from the Zwingli Reformed Church in the 1500's. Because of the persecution in Europe they fled to East Hall in 1894. For more information on this quaint old sect see Prof. C. Norman Kraus or East Hall Staff Assistant, Ray Funk.

"Harleyisms" . . .

Black militant encourages reconciliation

by Tom Harley

It becomes increasingly clear that to understand anything a Black militant says one has to listen to everything he says. Newsweek's September 16 excerpting of a white-baiting speech by Black Panther Eldridge Cleaver is a case in point.

A few of Cleaver's more choice pronouncements were: 1) People with good intentions toward the black man should "kill some white people or make them act in a prescribed manner." 2) Richard Nixon, police and presumably anyone else who deviates from black militant norms are "pigs" and 3) what the black man needs most desperately at this juncture is "machine guns."

Perhaps the most immediate reaction of good peace-loving people is that Cleaver is inhuman—the typical intolerant, hate-filled, self-righteous radical who personifies most of the evils he struggles against; a man blinded by his vision.

Or again maybe Cleaver is merely using a technique—he may have come to the conclusion that the only feeling the white man really can be reached with is fear and that to get a white to change, the first logical step is to scare him to death.

Or perhaps Cleaver is flailing away blindly and wildly with the forlorn hope that some ultimate reconciliatory good will materialize out of all the chaos.

But whatever the case, there is a great deal more to Cleaver than meets the eye of a Newsweek reader. His book, **Soul on Ice**, (McGraw-Hill, $5.95) reveals Cleaver the sensitive as well as Cleaver the bold.

Much of the book is concerned with Cleaver's search for identity—both as a Black and as a man As an inmate of Folsom prison, Cleaver, rapist of white women, began to grope for self-awareness. "I started to write. To save myself. . . I had to unravel the snarled web of my motivations."

And his motivation reduced themselves to hate. "We are a very sick country—I, perhaps, am sicker than most. But I accept that. I told you in the beginning that I am extremist by nature —so it is only right that I should be extremely sick." Yet accepting sickness or no—"The price of hating other human beings is loving oneself less."

Further insight comes. Cleaver tells about Cliff Loodjieff, a "Christ," who came daily to Folsom prison to teach the inmates. "Loodjieff's central quality seemed to be pain, suffering and a peculiar strength based on his understanding of his own helplessness, weakness and need." When Loodjieff assigned an essay on love Cleaver quoted Malcolm X.

"How can I love the man who raped my mother, killed my father, enslaved my ancestors . . .and keeps me cooped up in the slums? I'd rather be tied up in a sack and tossed into the Harlem River first."

". . .he returned my essay—ungraded. There were instead spots on it which I realized to be his tears."

Later when Malcolm X renounced the racism of Elijah Muhammad, Cleaver is in a sense freed. "There were those of us glad to be liberated from a doctrine of hate and racial supremacy. The onus of teaching racial supremacy and hate which is the white man's burden, is pretty hard to bear." But, "We shall have our manhood. We shall have it or the earth will be leveled by our attempts to gain it."

Cleaver is struggling with himself—conquering his hate but not his anger, reflecting the agony of choosing a course of action when the way is unclear. In a chapter entitled "The Allegory of the Black Eunuchs" Cleaver summarizes this internal battle and perhaps its final resolution.

The allegory pits black eunuchs (the young angry Negroes seeking their lost manhood) against the infidel (representing the old order, seeing the pain linked inextricably with revolution.)

Eunuch: "I am thirsty for blood, white man's blood."

Infidel: "Blood upon blood; crime upon crime; brick of blood upon brick of blood of a new mad tower of Babel which, too, will fall. . ."

The infidel senses failure and walks away.

"We watched him walk away. He stopped and looked back at us, as if he half-expected, half-hoped, for us to call him back. Then he turned and faded from our sight, from our lives."

So what saves Cleaver from the Tower of Babel? A rather remarkable view of reconciliation and mutual salvation which Cleaver outlines in a chapter aptly called "Convalescence."

Goshen College editorial page

The Record

friday, september 20, 1968

Wider education

I'm proud of the Goshen educational system; it has seemingly made its students more aware of what is going on than most other schools have. But I cannot think constantly about the war in Viet Nam, the crisis in the ghetto or quantum theory and remain human. It is not possible to live on that level all the time; sometimes one must let his mind coast or at least know how to divert it

Already built into the Mennonite ethos is an ethic of constant work. My father thinks it's sinful to sleep past eight o'clock on Saturday morning. This constant work ethic receives more reenforcement at GC than it should.

It stands to reason that one can do his work more efficiently if he occasionally uncoils from strike position. Our education should include a little schooling in the art of uncoiling. Sometimes, for our own sanity, we must let John Brademas take care of himself, let George Wallace get to hell under his own power, hope German 204 gets there also and assume the world will not blow up tonight.

Sometime I will go to a Mennonite party and feel comfortable talking about something other than race, religion, politics or ethics. Without a deep concern about these things, life would not be worth living—I intend to spend the major portion of my life dealing with these sorts of issues. But occasionally I'll need to do less than this. A GC education should give me this ability also.

—D. K.

Post-season tourney

After reading the above heart rending editorial, you are no doubt sitting with great crocodile tears running down your face and beseechingly asking yourself, "What can I do?" May we suggest you ask that Goshen be allowed to enter post-season athletic competition (see story page 1).

Many of us find athletics, both as spectators and participants, a most "uncoiling" activity. We find Goshen's present philosophy of athletics (no scholarships, etc.) very attractive, but we do not really see how post-season play would alter this basic philisophy or actually lessen our academic credentials.

At this particular institution athletics is seemingly looked upon as something that subtracts from the academics. It does not follow logically that because the sport's program is being strengthened, academics are being weakened. We choose to view athletics as an integral part of life. Of course there is danger of over emphasis, but we feel post-season play of the kind Goshen is eligible for would not be such.

Mennonites need to enjoy life more. Recreation has traditionally played little part in our lives. Simply because it would make the athletic program more noticeable, more people might learn to enjoy this outlet.

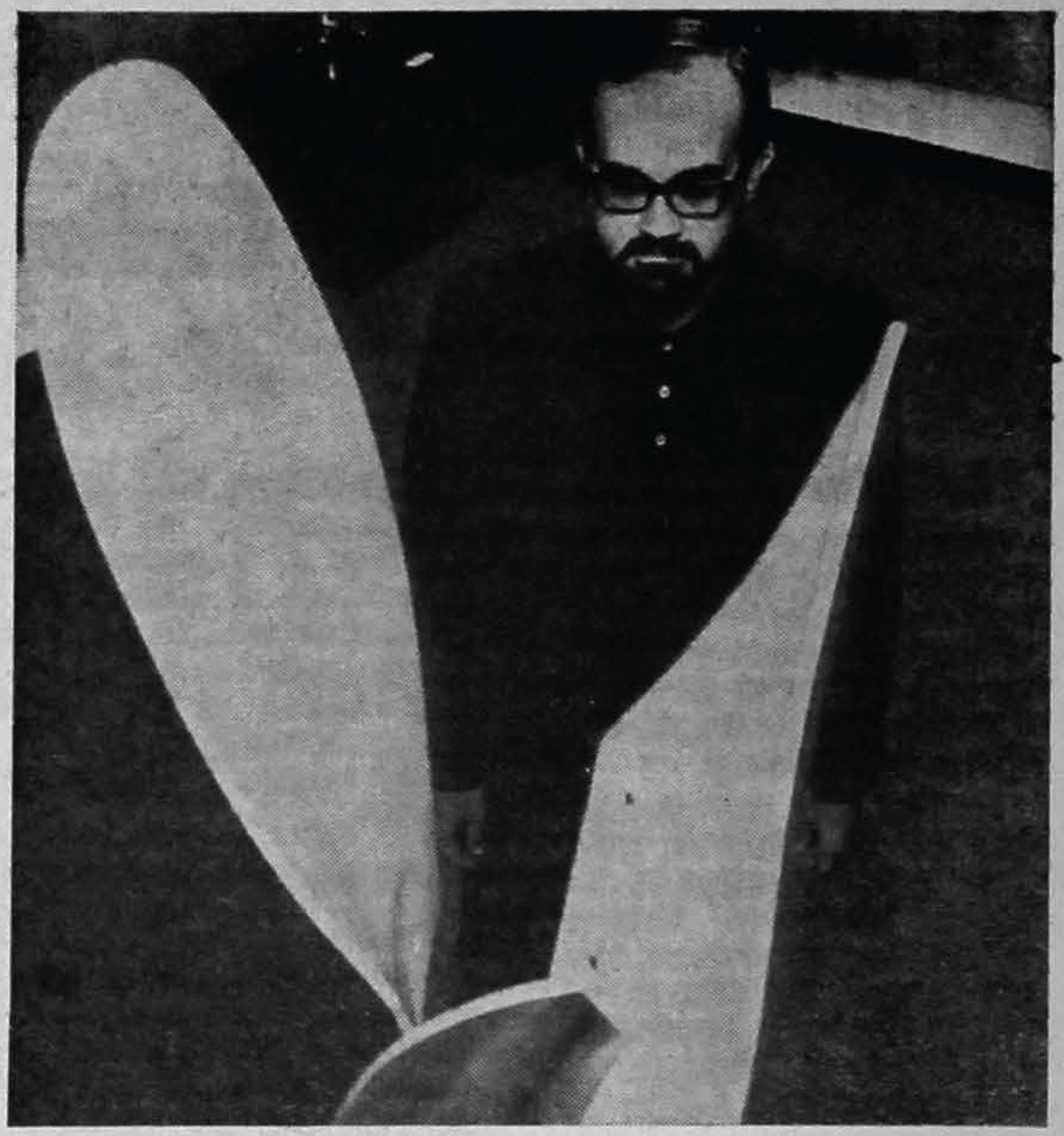
Fortunately the "do or die" spirit for a college athletic program is dead. Nonetheless, athletics remains one of the lowest common denominators under which diverse elements of people can feel comfortable. W hear the guffaws from the balcony, but we cannot help but feel that the world would be a better place to live if a few more GC professors and students could occasionally get caught up in the intricacies of a basketball zone defense. A very good way to do this more effectively would be to allow the school to participate in post-season tournaments.

Dr. Roman Gingerich, executive secretary of the Athletic and Recreation committee says it would take about three months for his committee to review present policy.

If you see Dr. Gingerich or a member of his committee, urge them to start such a review. A list of committee members can be found in the soon to be published faculty student directory.

We also urge community government to pass a bill asking for such a review.

—D. K. and sports staff



by Dave Huneryager

Art gallery

The show currently in the art gallery is by GC professors. The exhibition, which runs until October 6, includes the work of Abner Hershberger, Ezra Hershberger, Edna Shantz, Alta Hertzzler and former GC professor, Arthur Sprunger. Here Abner Hershberger stands next to his welded steel, "Ode to John Deere."

Something good . . .

Students react to city

by Larry Miller

For two months I lived in Harlem. There I experienced life as I had not known it. Naturally most of the people there were soul (Black) people, and their patterns of life were different than they are here. To them life was tears and laughter rather than the non-committal smile and frown.

Life in Harlem is dark streets and blaring record players. It is conversing on the stoop and shouting "how ya doin' man?" It is a bottle of beer and a shake from the ice cream truck. It is being miserable in a sweltering, two room, eight inhabitant, $100 a month apartment, and running through the cool spraying water of a fire hydrant.

Harlem is dirty five floor tenements and efficient high-rise apartments. It is calling your team the Crushers and then losing all your games. It is eating watermelon and thoughtlessly sharing your last cigarette. It is low grade meat and high prices.

Harlem is 5 percenters, Black Muslims and white Mennonites. It is Lennox Ave., 125th St. and the Apollo Theatre. It is James Brown, Kenneth Clark and Adlam Powell. It is the **Amsterdam News, The Liberator** and the **Daily News**. It is loving and hating. It's a brotherhood of honesty, sometimes brutal, and sincerity.

Harlem is not being able to get a job and when you do, being the first one laid-off. It is driving bus with a college degree and being a junkie. It is 4,000 people living in one block. It is being on welfare and knowing the prices will be higher on the day your check arrives.

Harlem is black pride and a conk. It is knowing enough about injustice and sorrow to be happy.

I don't really know what Harlem is, but I do know that it's got something good Goshen has seldom experienced.

Bender celebrates Harlem

by Lynn Bender

We are sitting on a stoop on 7th Avenue; Mike is playing a congo drum—has been playing so long and so vigorously that his fingers are bleeding. I admire the drum, ask whose it is; no-one seems to know.

Frank and Harold "the ugly twins," stop by to take a turn on the drum. Frank is showing off a new long-stemmed pipe; he passes it around and everyone takes a toke. An old man appears and Harold accompanies his off-tone, mumbling blues with sharp, staccato beats. He is wearing a faded blue cap, and there is a strange light in his eyes, sunk into a wrinkled, bewhiskered face; he smells of alcohol. We applaud his song, and he bows, shuffles off.

Five-year-old Craig hot rods by in an old baby carriage. Larry, who's pushing him, gives a shove and upsets the buggy; Craig sprawls out on the sidewalk, laughing, howling with delight. Mike winks and calls to every girl who goes past; "Hello you sweet thing!", and usually elicits a blush or a laugh.

"New York's a great place to live; everything in the world is here, everyone comes here. And they tell you Harlem's such a terrible place; it's not, man, it's not so bad; it's not such a bad place to be."

And it's not—on this long, long afternoon when everyone who comes by seems to be smiling, seems to be dancing, seems to be alive. I sit and think it's strange that I've never before sat down on the sidewalk to watch what's happening, to enjoy what's happening, to be patient and relaxed, not having anywhere to go.

And I'm fascinated by the street scene, the watermelon truck, the man selling whole fried crabs on the sidewalk, the alligator shoes and Harold's pink pants, the girls with Afro cuts and long earrings, the noise from the loudspeakers of the record store, the noise from the street, the noise that all seems to be dancing around my head to the rhythm of Mike's drumming.

Contacting all students . . .

SCA plans face lifting

by Elizabeth Beyler

"SCA execs are still in the process of face lifting and revising and innovating in their organization, a happy state of affairs which is likely to persist through the year," remarked SCA (Student Christian Association) President Ray Funk as he settled into one of his office's bevy of chairs.

"Aura of Openness"

He gestured at the open office door as proof that SCA will operate this year under an "aura of openness," explaining that SCA's open-ended, open-minded policy planning will enable SCA to remain flexible. Such a position will relieve SCA of the burden of static responsibility to formulations of these first few weeks, and allow the organization to change and move throughout the year to fill gaps arising from new campus situations, he noted.

Executive guidance of SCA will come from SCA's cool green room on the second floor of the old library—located in the same vicinity as student publications offices.

Organized Spontaneity

To aid in the "organized spontaneity," an advisory cabinet, selected from key campus areas, will meet regularly with the SCA executives—President Ray Funk, Vice President Judy Bucher, Secretary Kay Sutter, Treasurer Jim Yoder and sponsor Harold Bauman—to offer suggestions and counsel on changes and new developments.

The first major SCA thrust this fall is as part of Campus Christian Movement, a loosely arranged campus organization of indefinite duration involving SCA, student church, Koinonia, Peace Society and the Religious Life Committee.

"Approximately 100 nameless workers will eventually contact, unobtrusively, all GC students to interest and involve them in the organizations represented in CCM."

The plans of immediate personal involvement in campus Christian happenings as the first effort of SCA this year, "in contrast, say, to a revival meeting or study groups," are indicative of Ray's desire for "continued emphasis on SCA's orientation toward functional Christianity."

Projects New and Old

SCA has no membership list. "The only criteria is involvement in any of SCA's new and continuing projects—projects which are available for the student Christian of any stripe," said Ray as he spoke of SCA's efforts to broaden its base for participation.

Ray indicated that, to a large extent, SCA plans to continue projects of other years, with one major difference. "Projects are now subject to a change in emphasis toward a more meaningful, personal involvement on the part of the participant."

"For instance, tutoring will be continued, but tutors will strive for a deeper identification with their pupils, beyond the 'professional' level."

Calm to Explosive

Although most phases of operation are still "up in the air," plans call for continued cooperation with organizations in Elkhart's Rosedale community—ranging from "the calm to the explosive."

Ray said that there will be increased use of teams, for one night stands and for extended tours, to worship and communicate with constituent congregations. The teams will work at replacing traditional program formats with more experimental approaches to worship and communication, enabling team members "to be more honest about their Christian beliefs and to share these feelings in fresh, relevant ways."

A new aspect of SCA involvement in the surrounding communities this year is church extension work—explained by Ray as "groups of students who will take an active part in the life and work of area congregations."

Faculty Involvement

He also mentioned the increased faculty involvement in SCA. "Actually, faculty and SCA purposes on campus are basically similar: seeking what it means to be Christian as a student and seeking improvement of communications." He emphasized that students are still bearing the leadership responsibility and that in SCA, students and faculty have an equal relationship.

A past weak point of SCA has been its poor communicative ability, Ray pointed out, and a major effort will be mounted to publicize SCA activities and philosophy. "We want to let kids know where we're at, at each point."

"And we're done being humble," Ray concluded rather triumphantly. "No more apologetic existence for SCA. It's enthusiastic existence from here on out."

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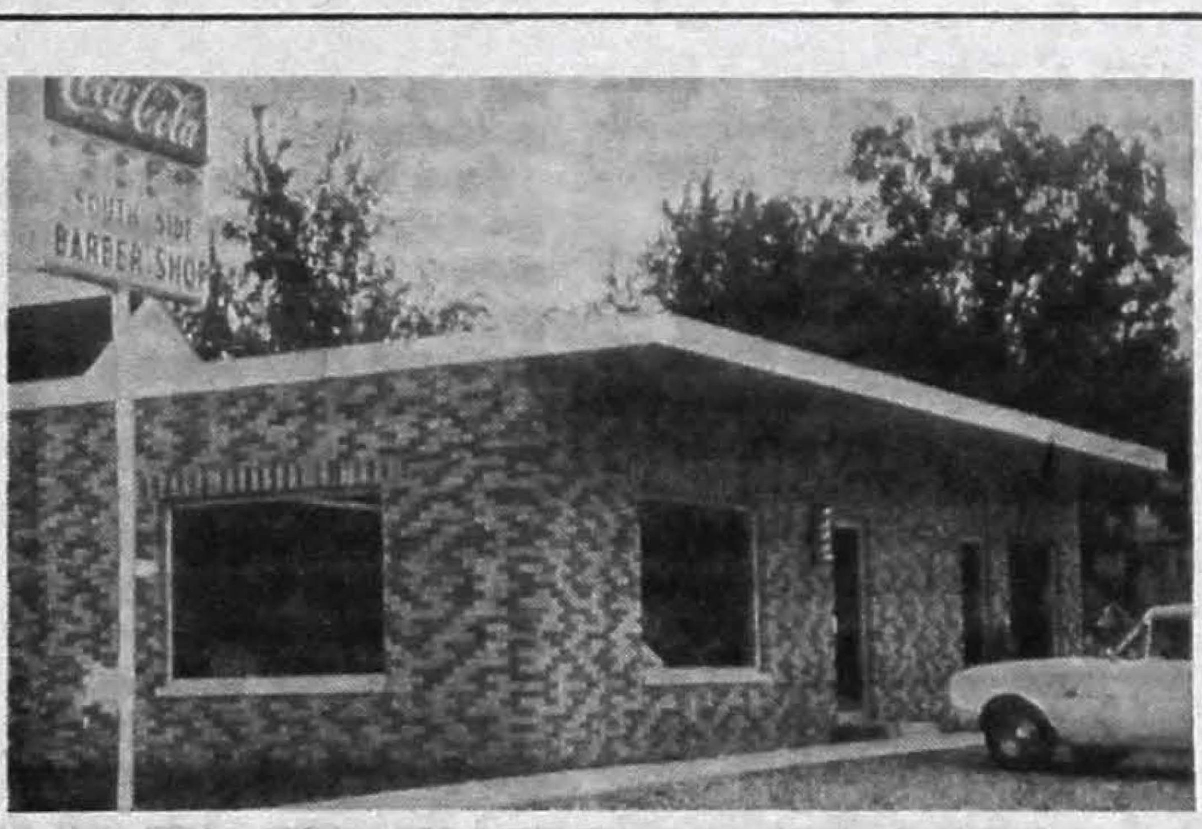

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Surprisingly . . .

Enrollment outstrips projections

Goshen College enrollment is at an all time high this fall.

The number of full time students stands at 1,154 up 102 from last year. The most recent statistics place the number of all students enrolled at 1,266, a net gain of 57.

Surprisingly, the senior class has 40 more students than last year, the freshman class gained 37 students, the sophomore enrollment jumped 16 and the juniors increased 5.

All Dorms Filled

Enrollment has far outstripped all projected figures. As little as 18 months ago administration officials were discussing the possibility of closing Coffman Hall for this year. Now all dorms are full and the college has been forced to secure off-campus housing for about 60 people.

J. B. Shenk, admissions director, says, "The whole business of prediction becomes trickier every year. We would like to take our share of credit for what happened, but we can't really say (why it did). My hunch is that the Goshen Plan simply proved to be a very attractive plan."

School Morale Improving

Shenk also credits part of the reason for the increased enrollment to a "beefed-up admission staff" and an improving school morale.

Shenk says that there are four categories of students: freshman, retentions, re-admissions and transfers. All these groups are larger than last year. The most marked increase is in the area of transfers.

The Record

Published during the regular school year of Goshen College, except during exam and holiday periods. Subscription rate is one dollar per trimester. Send change of address to Goshen College Record, Goshen College, Goshen, Indiana 46526. Editor—Dan Kauffman.

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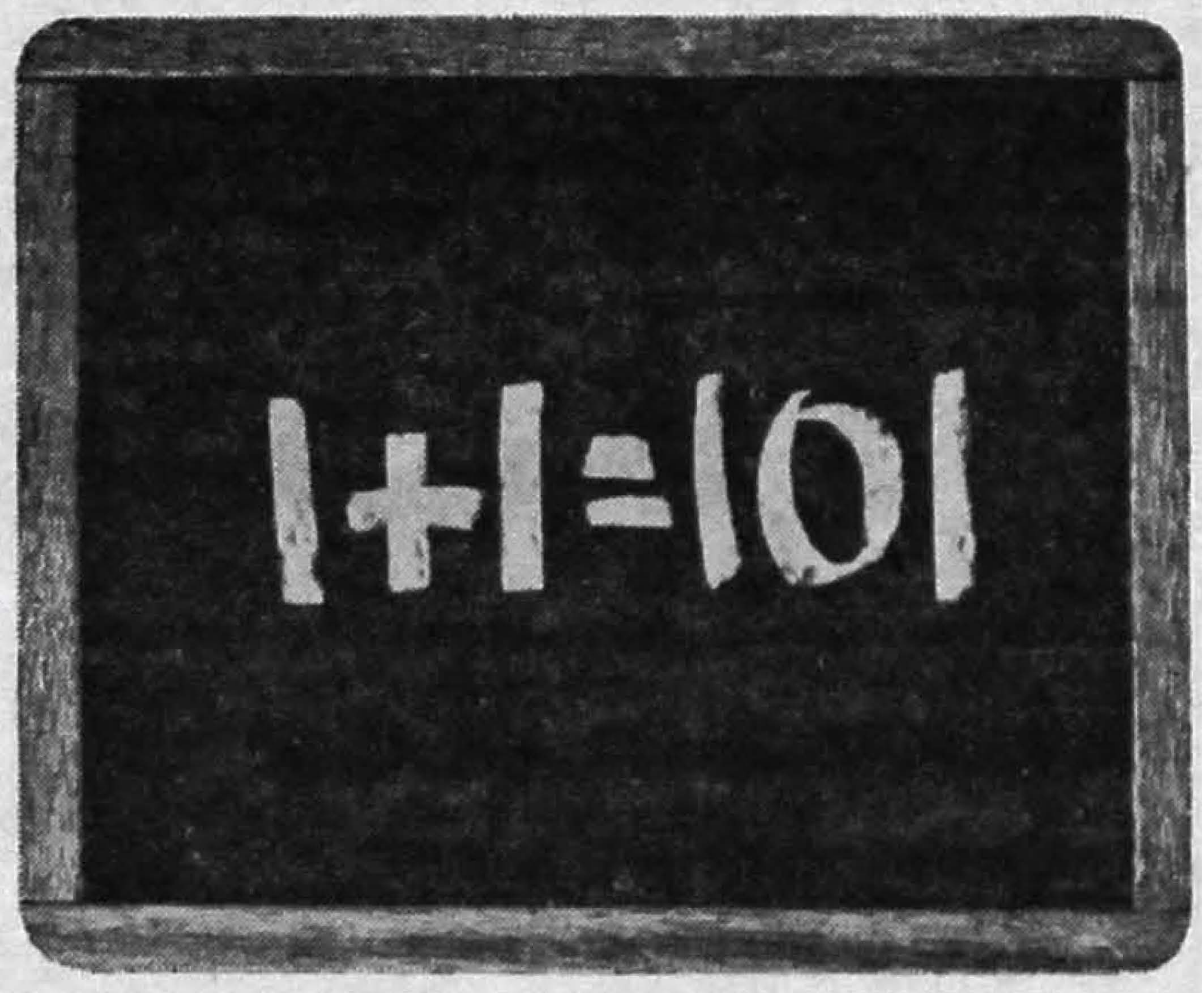
The Late Night Place To Be



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Lifting the lid . . .

Sylvester Outley "sees people as people," blames poverty on middle, upper classes

by Gail King

To know Sylvester Outley is to know one of the most colorful, controversial and enormous persons on the GC campus. Many students learn to know him, but to many others, satisfied with speculation, he remains a dark enigma.

Sylvester grew up in a world of poverty and crime. As a young man he worked his way deeper and deeper into the outlaw society, earning his living on the streets of Houston, Texas. Tired of the course his life was taking, Sylvester decided to change directions and eventually ended up studying social welfare at Goshen College.

People as People

One of the first black American students to come to GC, Sylvester scorns the ideas of race. "I don't see people as black and white, I just see people as people. This black pride stuff and this black bullshit just burns my hide. A man's race is the human race."

The ideas of black pride, Syl feels, are only momentarily effective in reaching a union of the races. He feels that in the long run such ideas only transfer feelings of superiority and untouchability, thus wedging the racial split in American society even wider.

He feels that today, in contrast to two or three years ago, the college is thinking in terms of what is best rather than what is traditional and is reacting quite effectively to the moving social scene.

A man who grasped an understanding of himself and of God through his own powers of reason. Sylvester finds the organized structure of the church immature and judgmental in its approach to the world. "In most cases the church doesn't call for a man to grow up, it calls him to quit doing what he is doing."

He feels that man should suppress nothing, but should expose everything of himself to thought, thus being able to work through those negative parts of his personality until he no longer needs them and can cast them off.

Poverty-Ridden Heritage

Sylvester Outley was born May 28, 1926 in the small rural community of Richmond, Texas. His heritage is the poverty-ridden society of the black sharecropper, a victim of southern segregation. Separated from her husband, Sylvester's mother moved her family of three children to Galveston, Texas to work as a maid in a white home for $5 a week.

"The struggle was for bread. It was harsh." Survival was too dear to risk at the displeasure of the whites. "It was a stay-in-your - place - and - don't-bother-the-white-folks sort of a thing." Thus Sylvester grew up feeling very inferior. To him the white world was heaven.

$11 Per Week

The eldest son, Sylvester was forced by economic and social pressure to drop out of school after the 6th grade and deliver groceries for $6 a week, boosting his family's weekly income to about $11.

Soon he began stealing groceries and selling them to other stores. This pattern of theft grew and grew. "It began as a need and grew into a greed."

He became quite good at shooting craps in the back alleys and after entering the Army at the age of 18 was able to earn his first few thousand dollars as a gambler. Along with the growth of his gambling skills and the "bankroll," he began to feel pride in himself as a man. He was finally "getting ahead."

Professional Thief

Kicked out of the service for possession of marijuana, Syl served seven months in prison in Lexington, Kentucky, where from his prison associates he learned swindling techniques and narcotic contacts as well as more gambling. ". . . With an undesirable discharge from the Army, I hit the streets as a professional thief."

He immediately put his knowledge to work in Houston and began moving up into bigger and bigger enterprises. He started a night club as a cover for the income from his various underworld activities. Arrested some 85 times, Syl served time in 24 different jails and three different penitentiaries.

As a confidence man, Sylvester grew expert at playing "the game." "The game" was basically simple: find an unsuspecting victim, gain his trust, establish his value, and then "process him for what he was worth."

"The game" had many, many variations all of which were highly intricate and minutely planned operations. Some required only a few hours to be "played;" others required several weeks to set up and execute. An expert con man, according to Syl, could make several thousand dollars in one good day. In some cases, he could go into a man's business and close him up in 3 hours.

Drug Addict

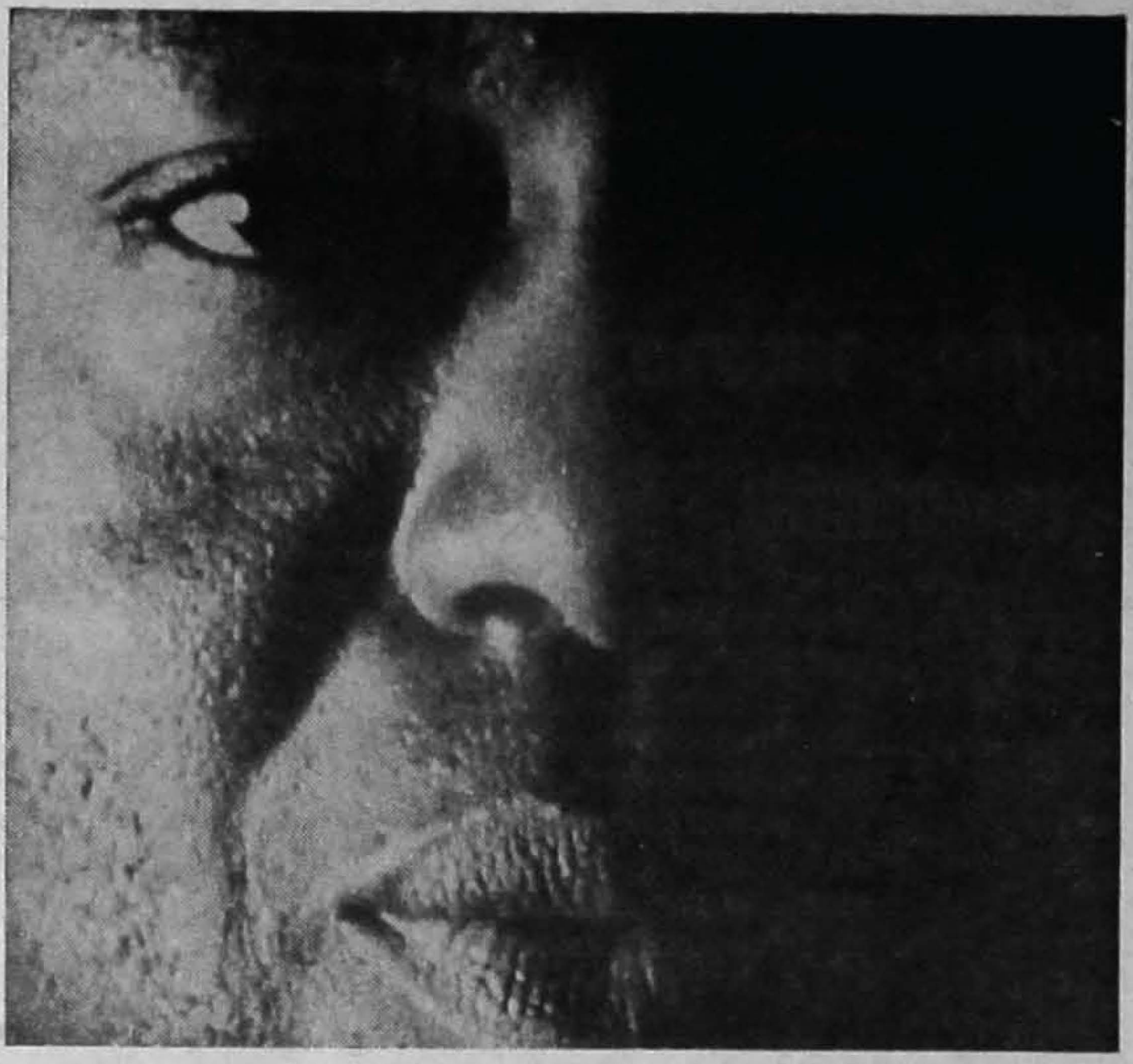
However, "the game" was not always successful. Many times a con man would be too well known to operate and would be forced to "lay low" until the "heat cooled off." During such a recession, Sylvester became deeply depressed and began using his own narcotics. He became heavily addicted and mainlined heroin for about two years until his final arrest on seven counts of swindle and three counts of narcotics.

Sylvester spent three months in the courts, the efforts of his "mouthpiece" unsuccessful and was sentenced to 10 years in the Texas penitentiary.

Search For Self

With prison walls between him and narcotics, Sylvester looked at himself and saw with disgust a helpless addict. He started asking some very basic questions about himself and about life. He read philosophy—Socrates, Spinoza, Descartes, "Jesus the Christ," even Thomas Paine — for answers. It was hard for a man with a 6th grade education to spend several days trying to wring understanding out of one or two pages.

After about 18 months of reading and meditation, Sylvester began to arrive at a self-understanding and found that much of his awareness was coming from the philosophy of "Jesus the Christ."



Sylvester Outley

by Gail King

The Kingdom of Heaven Sylvester reasoned to be the "image of God" which he then equated with love. If the God image—the relationship between man and God — exists, he thought, then man must build upon it a relationship to man from which will grow the strong, mutual respect, concern and acceptance of love among men. With this love then, he concluded, man will be able to fulfill his purpose: taking charge of God's creation.

The New Life

"Little by little — I didn't know it at the time — I was building an entirely new approach to life that had to do with my total value system, my total frame of reference, and after a bit my whole situation was changed, working on these things little by little for some four years.

After serving seven years of his sentence, Sylvester was paroled. With a hunger for education, he headed for Chicago and a new life. He was approaching the first job he had ever held since delivering groceries as a boy. Forgetting the wealth and status he had known, Sylvester worked as a panitor in a welfare child agency and found it possible to take some college work part time.

After one year as a janitor, Syl was asked to take a job as a child care counselor. Three months later he was asked to become manager of his child care unit, and seven months later he became supervisor of the three child care units in his area.

It was there he met his formerly Amish wife, Nancy. She convinced him to come to Goshen.

He found even basic communication difficult. Speaking the broken English of his youth mixed with the hip talk of the Houston streets, Syl found wasp grammar quite difficult. He lacked basic skills of study, such as writing. Consequently his first year was "very hectic."

Had it not been for the warmth and concern of the students and faculty, Syl is not sure that he could have made it through. "I had no resources from which to draw." From the 6th grade to Goshen College was quite a step.

Bothering with the Lid

Sylvester has not tried to detail his future. After graduating this year, he will fulfill a two year committment with his former welfare agency in Chicago. Then after two years of graduate study he will face wide-open possibilities.

However, he does not see himself fitting into social welfare in a traditional sort of way. Sylvester would like to work with the upper and middle class social structures. Conventional welfare and religion are not doing this he feels. "They reach down in the garbage can and play with the mess down there but they never seem to want to bother with the lid. Those people are not in poverty and ghettos because they want to be but because it was meant to be. It's the social structure."

A New Location For College Students

The Princess Corporation is now building a new ultra modern coin-op Laundry and Coin Dry Cleaning center. It will be located where the old Parkside Wash King had been.

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The **Record**
GOSHEN COLLEGE

VOL. 70 — GOSHEN COLLEGE, GOSHEN INDIANA, 46526, FRIDAY OCTOBER 11, 1968 — NO. 2

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Junior 'coordinates details' for play

by Elaine Bomberger

"We flipped a coin to decide if I should be called assistant, or student director," recalls Phyllis Lehman, who is assisting Prof . Roy Umble with the direction of **The Skin of our Teeth,** to be given tonight and tomorrow night in the Union auditorium at 8:00 p.m. "Heads came up, so the program says 'student director'."

Tomorrow night after the play is over, Phyllis will have time to relax again without having to think of the innumerable details which have been crowding her head during the past month or so. "Coordinating the details has been her responsibility," says Dr. Umble.

Last summer she studied the play and tried to learn which characters were onstage at various points of the play. This fall she helped with the tryouts for the minor roles. Then the myriad of detail-remembering began.

Phyllis scheduled the practices and notified the characters involved. During the rehearsals she took over in Dr. Umble's absence as well as filled in when cast members or prompters weren't there. She helped the cast with blocking ("finding something to do" onstage) and characterization.

Committees, too, were part of Phyllis' job. Ticket, house, program, publicity, costume, and make-up chairmen were all responsible to her.

Prof. Umble notes two reasons for having a student director. First, "the physical limitations of the director," especially in a play such as this which has over 30 characters, make an assistant necessary. Second, he feels that the job provides excellent experience, particularly for students who, like Phyllis, will direct high school plays after college.

Phyllis likes drama because it "adds a dimension that speech doesn't have—the visual effect," which increases audience participation. The viewer can relive, through drama, his day-to-day feelings. For the actor, she notes, "it's exciting to learn to be someone else."

The Skin of our Teeth, observes Phyllis, portrays both the futility of our existence which always seems to be beginning again, and the hope that we all experience with the chance of a new beginning.

She recalls Mr. Antrobus' despair with the cycle of war, and feels an identification with Vietnam veterans. When Henry Antrobus, a young soldier, asserts, "Don't tell me I must. I don't have to do anything," Phyllis senses the feeling of independence of contemporary youth.

Written in the early 40's, Wilder's play is truly universal in setting, for it juxtaposes the ice age and the twentieth century, the invention of the wheel and an Atlantic City convention. And it seems to anticipate our life-style—almost 30 years after its writing.

Phyllis' future will probably involve teaching speech and coaching plays in a high school. Recognizing the difficulties of teaching such skills as blocking, staging, and characterization to complete amateurs, Phyllis nevertheless would like to have her students move beyond the traditional slapstick comedy—"toward drama, like **The Skin of our Teeth.**"

by Dave Huneryager

Phyllis Lehman: 'Skin of our Teeth' student director

Dear GC . . . .

"No flat Indiana terrain, but green beautiful mountains; no cafetria food, but rice, rice, rice, tortillas, new fruits with strange names . . .; no short walk to the Ad building, but six bus trips a day . . . This is Goshen College in Costa Rica." Alliances and progress have been made by SSTers in Costa Rica with Prof. Dan Hess. Securities are being tested, being part of a native family is peaceful in Tico-time, and minds are being stretched . . . .

What's SST like? See page 3.

'Two physical plants' . . . .

Board recommends Seminary merger

The Goshen College Board of Overseers has recommended that the College Seminary be moved to Elkhart. There it will merge with the present General Conference Mennonite Seminary already located in Elkhart.

The two seminaries have been working together since 1959 but have been administered separately. The college seminary has been directed by the Board of Overseers but would now be under a new board if the move is approved by the Mennonite Board of Education.

J.B. Shenk, assistant to the president says the move becomes necessary because, ". . .we're at a point where it becomes intolerable to maintain two separate institutions." He felt that it no longer made economic sense to maintain the two physical plants.

Questions Raised

The move raises a number of questions. Has the seminary affected the rest of the campus in a positive way; what will happen to the present Seminary buildings; does the Mennonite Historical Library move to Elkhart; how will the people who donated the money for the college Seminary building feel about the move?

In reference to the building cost, Shenk says, "It is very likely that the college will have to raise a similar amount of money and send it with the Seminary to Elkhart."

It is then possible that the college will incorporate the present Seminary structure into classroom use.

More Departmental Space

Dean Carl Krieder states in his annual report, "If at some time in the future the Seminary program should be moved to Elkhart and the present Seminary building becomes available to the college, it might be used to house the English and foreign language department, thus making available for mathematics, space now used by those departments in the Administration building.

The Goshen College Historical Library is recognized by scholars to be one of the best sources of Mennonite history in the world. Shenk says, "it is a completely moot question (whether the library goes with the seminary). Present proposals do not make any assumptions." This decision will evidently be left up to the Board of Education which meets in Hesston, Kansas, October 18 and 19.

Industrial Study Center

In other action the board tentatively approved the formation of a center on the college for the study of industrial problems from a Christian view point. The center would try to bring closer relationships between pastors and industrialists. Another purpose would be to promote dialogue about ethical problems and concerns faced in the industrial world.

The center would also attempt to strengthen the business administration curriculum and bring more businessmen to campus for seminars, institutes and short courses.

L-M opener Oct 7

The Indianapolis Symphony Orchestra, under the baton of Izler Solomon, will open Goshen College's Music-Lecture Series on Thursday, October 17

The program will be Mozart's "Marriage of Figaro," "Symphony in D minor," Suite from "The Tender Land" by Aaron Copland, and "Pictures at an Exhibition" by Mussorgsky-Ravel.

The Indinapolis Symphony, which was founded in 1930, has more than doubled its activities since Solomon assumed its leadership in the 1956/57 season. The orchestra's schedule includes 150 concerts per season.

American-born and trained, Solomon has won acclaim as "a firebrand" and as a "craftsman. . . of vast assurance and authority. . . .exuberant vitality and virility."

The symphony is one of 14 major orchestras awarded a maximum challenge grant of $2½ million from Ford Foundation, which must be matched with $2 million by June, 1971.

The concert will begin at 8 p.m. in Union Auditorium.

Epp speaks to 'christian in revolution'

by Marilyn Wenger

What if violence would erupt between the far right and the militant left, or between the nuclear powers? How would the Christian react in these and other revolutionary situations? Where does he go for guidelines? — These are the questions Dr. Frank Epp will answer during Peace Emphasis Days, October 20-23.

"Our theme this year is the 'Christian in Revolution'," Duane Gingerich, Peace Society president reports. "Dr. Epp is a keen reporter, familiar with revolutionary situations. We feel that he won't talk around the issues, but will help us lay the groundwork for a relevant strategy."

Top-Notch Journalist

Dr. Frank Epp has first-hand knowledge of the Russian Revolution, having written a book, **Mennonite Exodus** on the migrations from Russia. He is a top-notch journalist - editor; he was instrumental in starting the **Canadian Mennonite,** which he edited for 13 years. Prof. J. R. Burkholder calls the newspaper "one of the most controversially honest things Mennonites have ever done in an above-ground way." Dr. Epp is currently the Director of Studies in International Conflict at MCC's Peace Section in Washington, D. C.

His first topic, at the Sunday evening service October 20 of the College Mennonite Church, is "All Things New," an illustrated commentary on the recent World Council of Churches Assembly. Monday, October 21, in chapel Dr. Epp will speak on the provocative subject, "Sometimes I Pray For Nuclear War." That evening at the regular monthly meeting of Peace Society he will address himself to specific questions "On Being Part of the Revolution." Wednesday, October 23 convocation will feature "On Being Afraid of Communism."

Peace Emphasis Days is just one of the first activities of Peace Society this year. President Duane Gingerich has tentative plans for a forum with campus international students, discussions with draft resistors, and a film series during the winter trimester on war, peace, and social concerns. "We might also work together with OSU on some campus issues, such as social relations between Afro-American and white students."

"But," states Duane emphatically, "Peace Society is not just events planned by the officers for the members. It is a participatory organization. We hope that the almost 100 students and faculty who signed up will bring their ideas to us."

Sensitize the Individual

"We are striving to sensitize individuals to war-peace and social issues, beyond mere intellectual assent, to an emotional commitment which will continue past college. I become depressed thinking of examples of those who give up their convictions once they graduate and become members of the middle class, as if working with the issues had been only the 'thing to do,' and the proof of being with it."

"We're not deluding ourselves into thinking we can find solutions to all the issues raised. We'll discuss, yes, but we want to develop some passionate commitment, too."

Other officers of Peace Society are Jim Rempel, vice president; Ruth Esch, secretary; Brad Boyd, treasurer; Paul Kreider, fifth member; Lynn Bender, sixth member; and Jan King, representative to Intercollegiate Peace Fellowship. Sponsors are J. R. Burkholder, C. Norman Kraus, and Delmar Good.

New art exhibit chosen

The new exhibit in the Library Art Gallery on October 13 will be a group show of selected works by prominent Chicago artists associated with Contemporary Art Workshop in Chicago. The works, in all major media, were selected by Goshen art profs to provide a rounded show for GC which would indicate new art directions and up-to-date Chicago work.

Increasing social understanding . . .

OSU members aim at filling exposure gaps

by Elizabeth Beyler

Because the GC community has "more to say than we are saying," Organization for Social Understanding has organized to give people "with things to say a place to say." The words are those of Adrian Powell, describing the proposed function of OSU on campus this year.

OSU existed through other titles and numerous crisis points last year, but, according to the members, is completely different in its present form than any of its predecessors.

"Our overriding goal is to broaden perspectives of GC community members," said John Ainlay, who, with Powell and Dorothy Noble helped steer OSU to its present position. "It's an attempt to increase total social understanding on campus."

In a meeting on September 29 to discover needs at GC OSU members cited: lack of exposure to cultural achievements in contemporary cinema, literature, music and theatre; lack of adequate perspectives socially, economically, and politically; lack of resources for broadening such perspectives; and no forum for some people on campus with broader perspectives to share.

In order to "expose the campus" OSU hopes to provide: occasional papers to encourage dialog between political factions and interest groups; a calendar of cultural and educational events outside the Goshen community; and a library of materials not otherwise available to the campus.

Ainlay said that OSU plans to "work in coordination with other campus organizations, filling in the gaps and extending into areas which other groups can't or won't cover."

OSU is not intended to be oriented to any political, social, or economic emphasis, but Powell said that "because the country is in a political hangup, I suppose OSU will be in a political thing."

Although the organization seeks to cover varied subjects, Powell said that OSU will probably concentrate on "one thing at a time." The paper is the main item on the OSU agenda at the present time.

On October 3, Adrian Powell, Dorothy Noble, and Rex Wenger were elected as coordinators of OSU. They will nominate persons for the positions of secretary, treasurer, librarian, faculty advisor, and editor of the proposed paper.

by Dave Huneryager

Freshman pulchritude

Although there are a few girls left at GC who look like they played goalie for their church dart board team, senior bull sessions' consensus report that the female portion of the 40 per cent new students on campus has more beauty than ever before, e.g., Barbara Gunden, Marla Heindal, and Carol Pankratz. Sanford Hosteter is neither freshman, feminine nor beautiful but is included for contrast.

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Presidential forum . . .

Does GC meet needs of students?

by Gail King

Goshen College President, Dr. Paul Mininger, opened the President's Forum, October 2 in the Union snackshop with a statement from an unnamed faculty member, "Goshen College is really faculty oriented. . .it is not oriented around the needs of the students." He continued by asking the students how they perceive Goshen College and its approach in "meeting the needs of the students as human beings."

Throughout the evening, answers to this question seemed to be focused primarily upon the assumption that not enough GC students are motivated to show an aggressive nature that leads toward the responsibility and innovation of leadership.

Causes of this alleged lack of student drive came from all views. Some felt that the community government was too static while others contended that the students did not support and encourage GCCG to act. Some believed the Mennonite traditions are restricting and confusing the students.

Narrow Perspectives

They felt that GC is too concerned with how campus action relates to the church, and that not enough exposure to the outside world is resulting in narrow perspectives which create an atmosphere of conformity and inhibit aggressiveness. Academic pressure was also cited as a possible source of student apathy because, stated Dan Shaffer, it limits the amount of time in which students can become involved with each other.

New Motivations

It was generally felt that students could more easily gain new motivations if their college experience were broadened. Suggestions were made to enter a more diverse variety of materials (primarily periodicals) into the library, establish closer ties with schools other than the fellow Mennonite institutions and to add faculty members from more varied backgrounds who are outside of the Mennonite traditions.

Following the conclusion of the forum, a group of Negro GC students confronted President Mininger with an objection to the school's policy of prohibiting dancing. They felt that such a policy was unwise and unfair in that it was depriving them of an inherent part of their cultural heritage.

At last! . . . .

After three days of mostly bus rides Goshen SSTers arrived in Jamaica late on September 14 . . .

We welcomed our destination with a sigh of relief.

But, the atmosphere also tingled with anticipation sprinkled with fear—or, more than likely, vice versa. Not having any wise words of advice from experienced SST'ers to rely on, we felt at a loss. Dr. Daniel Hess, the Costa Rican unit leader, met us in Managua, Nicaragua and while we traveled to San Jose, briefed us on his findings.

by
Alice Noll

Although his comments sparked interest and fostered some assurance we still remained as the child who distrusts the voice of experience. We wanted to test the country ourselves. . .but why must the natives speak Spanish? These thoughts chasing through our minds, we managed to sing a friendship song to our eagerly waiting hosts in San Jose.

Feeling At Home

Since the night of arrival our fears have been quelled as we make acquaintance with this Central American country. After one week, many SSTers expressed the feeling of "being at home." The Costa Ricans, from their dodging-horn-blowing driving to their Tico-time households exude a peaceful enjoyment of life.

Each of us live with a different family in various parts of San Jose, Heredia, or Cartago. Living with a family brings us closer to the Costa Rican culture and we learn to speak Spanish out of necessity.

Our Mondays, Wednesdays and Fridays follow the same schedule. In the morning at 8:00—not Tico time, which is one to two hours later than the set time—we go to the Centro Cultural for two lectures on some aspect of Costa Rican culture. Our afternoons are spent at the Spanish Language Institute where we have intensive Spanish study for three hours. Our Tuesdays and Thursdays are set aside for field trips.

San Jose, the capital of Costa Rica, affords many opportunities for our studies. One of the first highlights was a visit to the American Embassy (We were thankful for Dan Hess' protocol tips before our visit!) The American ambassador was in Washington, D.C., so we were introduced to the official in charge during the Ambassador's absence. We heard a lecture on United States foreign aid policy.

Lecturer Is Highlight

Another highlight has been the guest lecturer Senor Jose Luis Molina, a deputy in the legislative Assembly and the "Everett Dirksen" of Costa Rica. Senor Molina explained the government machinery and some governmental problems. He stressed that Costa Rica realizes its problems and is purring forth great efforts to solve them.

In our field trips we have visited the Legislative Assembly and Supreme Court buildings. The Legislative Assembly, similar to our Congress, consists of only one house with 57 deputies representing the seven Costa Rica regions. The number of representatives from each region is determined by the area's population.

Costa Rica's judicial system consists of a Supreme Court and four courts of appeals—two criminal courts and two civil courts.

Not All Academics

Despite all our studying, we do have free time with our families in the evenings, and on weekends. The free times are usually filled with visiting, excursions, and parties.

Costa Ricans take great pride in their country and want us to enjoy it with them.

We are learning of a people with a different set of values. The country is described quite well with these words: "Here there are more teachers than soldiers.' What could be a better way to instill peace?

Nonpartisan . . .

Students form political club

Former workers of the Indiana New Politics Party in the third congressional district, Goshen College students Mike Layman, Marty Lambright and Jim Hess are forming a campus "nonpartisan political club."

The purpose of this organization will be to serve as a center from which to engage in political research, study, discussion and active local involvement. The club hopes to stimulate political involvement at GC by encouraging participation in the Brademas-for-Congressman campaign, the INP Party work and by bringing in various speakers.

The origins of the yet unnamed club lie within the national fourth party movement to place alternate peace candidates on the November election ballots in an attempt to draw a large protest vote.

Mike Layman became involved with the Indiana New Politics Party, part of the fourth party movement, at its convention in Indianapolis, September 13-14, and began gathering a group of interested GC students to work in the campaigns of INP Party Presidential candidate, Dick Gregory, and INP Party senatorial candidate, Reverend William Dennis. From this group of students came the idea of a campus political club.

Still in the developing stages, the club has yet to hold a meeting for the election of officers. However, a constitution has been written and a faculty advisor, Dr. Daniel Leatherman, has been tentatively selected.

Student volunteers rally for Brademas

Turning from national to local politics, approximately 30 GC students are rallying behind Congressman John Brademas, Democratic representative from South Bend, They, along with student volunteers from both Notre Dame and Saint Mary's, are working directly with the South Bend Brademas headquarters to promote his ideas throughout the district.

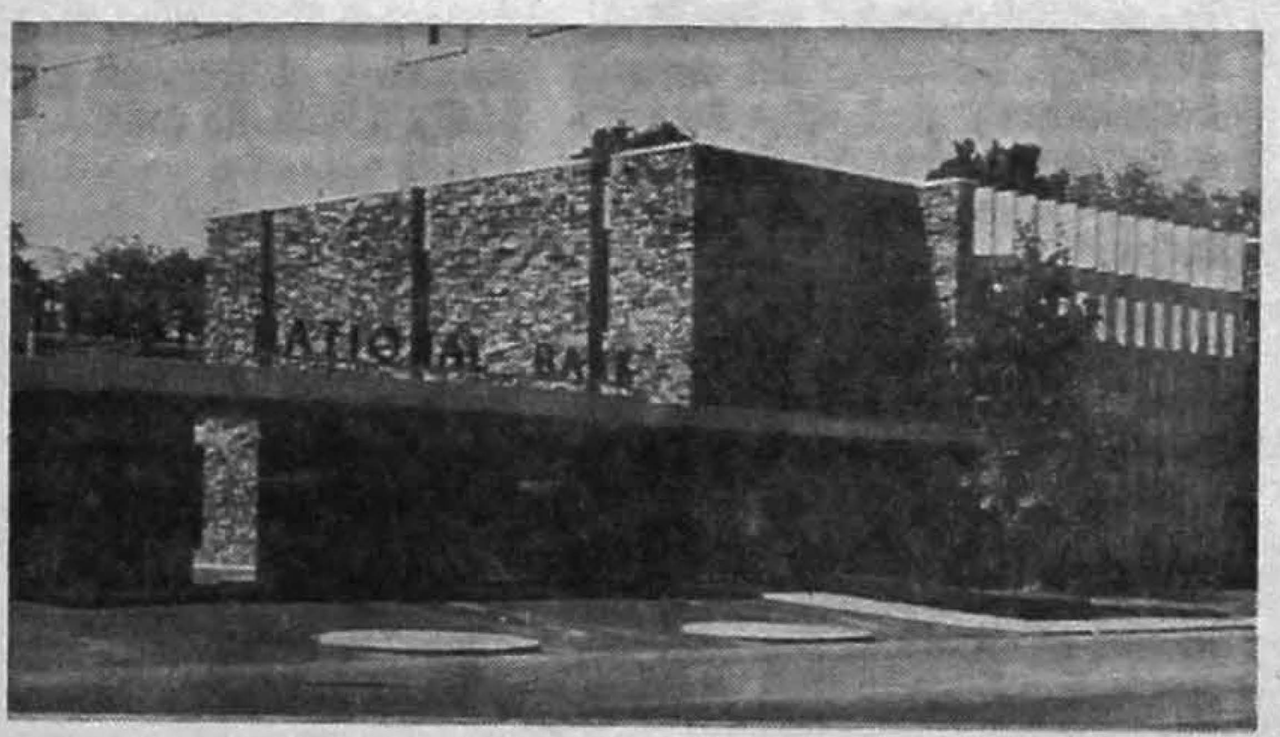
Their work consists of two main phases — voter registration and canvassing. The students say they hope to help people see Brademas' assets. They feel that with grass-roots support, Brademas can remain independent of the Democratic establishment.

Having already served ten years in the House, Brademas is running for his sixth term. The campaigners claim Brademas is a firm backer of higher education, and merits strong support. Ruth Kauffman, freshman, puts it this way, "As a college student I feel fortunate that we have a man like Brademas representing our district. It is essential that he be re-elected and I am ready to give him my full support."

Freshmen given tests

All freshmen and transfer students are being given a values inventory test. The test is designed to give a profile of value structures and value teaching expectations of the students as they enter GC. Plans call for further testing of the group at the time of graduation, to determine in which ways their value orientation has changed. The test is under the auspices of the Office of Experimentation in Christian Higher Education.

First National Bank



"Growing With Goshen"

401 South Main

Higher power gives guidelines

by Mike Yoder

When I was just a baby
My mama told me, son—
Always be a good boy,
Don't ever play with guns.
But I shot a man in Reno,
Just to watch him die.
When I hear that whistle blowin'
I hang my head and cry.

So sings Johnny Cash in his "Folsom Prison Blues." Johnny Cash—the epitome of raw American strength and manhood—actually crying?

You need not hear the newscasts or read the papers at all. Just look at the too-conveniently-provided color pictures in the September 30 issue of **Newsweek**. The eyes hit you.

Something is obviously rotten. Unfortunately it is not confined to Denmark! What is it? The "normal" people who were shocked by Chicago and the active and silent protestors against Vietnam and Biafra really agree with Marcellus. What is it?

"Environment?" No, not basically.

"Hunger?" Not really.

"War?" Yes, but not by itself.

The problem lies within that evolutionary triumph of the biological universe—man. The fight between the powers of darkness and those of light is not new. It was around at the time of Paul and Augustine, and it still bothers Johnny Cash.

What is my response? Where do I start? Let's see—I breathe, I taste, I feel and I think. (I think.) There is a high probability that I actually exist.

Now that I am assured of my existence, there are some very tempting approaches to life for me. I could try the "frolic for fun and freedom" pitch of Hugh Heffner, or the "how to make a mint in five easy steps" approach, or the "how to win friends and influence people" approach of the popularity cult. Or I could just be my plain old self. Sounds a bit disappointing.

Fortunately someone else has offered to help me find "authentic existence." I am not slighted because he is the same guy who has helped a lot of other guys. That just makes us all "brothers." Anyway, I've decided to let him help me, and that's my most important decision.

Now I know that man's quest for self-perfection is in for a big let-down. I know that evil things are going to be hanging around for a long time. I know that life is just a bunch of paradoxes. But it's not an incoherent mess, and I'm not shook.

I can see through the corruption of modernity, the emphasis on "Now-ness," "New-ness" and "Know-ness." Planned obsolescence will probably take care of these anyway! The "isms' are just as bad—materialism, nationalism, and corpus-ism." (cult of the bod)

What else is there? Really only that bunch of paradoxes, I guess, like (1) Things of worth are gained only by giving them up, and (2) Authentic existence is gained only by giving up the self. (Some medieval oddball by the name of St. Francis stated these a lot better than I can.)

God exists for me because I have experienced him. God through Christ has shown me "authentic existence" and has given me guidelines for it.

My task is to be one of service and reconciliation, following the pattern of the real Servant. My weapons are humility, love, commitment and the knowledge my Friend has given me.

I've got to watch the "knowledge thing," though, because it can easily be overdone. Knowledge without love is arrogance and conceit. Knowledge and rationality are useful in countering problems of ignorance and short-sightedness, but it is folly for me to think they will always conquer hate, jealousy and selfishness.

Another thing—the Christian is the true revolutionary. He believes in and is a witness to the past, present and future revolution that really counts—the revolution of men being reconciled to God and each other, through Christ.

The New Humanity is produced only by the Revolution of Reconciliation—the only "successful" revolution. Too bad it hasn't been tried on a wider scale. The revolutionary mandate has been around ever since Leviticus 19:18:

> You shall not take vengeance or bear any grudge against the sons of your people, but you shall love your neighbor as yourself: I am the LORD.

The Christian revolution is not one of hatred, violence and the sword, but rather of peace, love and brotherhood.

Man has been placed on earth for a purpose. That purpose is not one of exploiting the resources of the earth and of other persons for selfish benefit, or even of creating one great affluent society.

Man's purpose is to share with his brothers the Good Word, and to bind up, to heal and to love. The highest calling, then, is "to serve God and enjoy him forever."

For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, love abide, these three; but the greatest of these is love. (I Cor. 13:12-13 RSV)

By what standards does one liv[e] ... der, a student member of the comm[...] ing GC education, reacts in an o[...] ner. Dave Clipp, a John Birch Soci[...] who still agrees with much of wh[...] to say, celebrates the individual. R[...] who recently returned from Afric[a] ... more tribal life. Tom Harley, wh[...] from campus last year for his part[...] ground newspaper, talks about o[...] nature. Larry Danielson, the lea[...] posed experiment in communal livi[...] the questioning process. Read it

Students d[...] existence i[...]

Africa illustrates how[...]

When a man gets sick he goes to bed. When he gets hurt he may guard a grudge, jump in circles, strike back at the cause, or cry out in pain. We are not sick; we are hurt. The sore is individualism.

Individualism turns personal relationships inside out. Outside the family, acceptance becomes the last step in interaction instead of the first. Even within the family, a difference of opinion constructs a barrier between Father and son. We fabricate the term "generation gap" to justify this denial of initial acceptance on even the family level. Aggression shows itself daily as we live our half-lives, placing ideas, goals and principles before our common dilemma.

We refuse to love each other on the basis of our shared humanity. Before we make our choices, we demand to know more about each other without direct communication. So length of hair is a signal to ideas. Buttons and bumper stickers give clues to our stance so that we can more easily accept or reject one another without even speaking.

The first [...] people shoul[...] manity. In [...] case. In the [...] not require [...] know each [...] the marriag[...] life with any [...] a father of [...] nant woman [...] new child fo[...]

In place [...] has ties and [...] as possible [...] "family," "[...] clude all n[...] "mother" f[...] longs to the [...] gave birth t[...]

A third e[...] cial order. [...] of long disc[...]

Man must live only for himself

by Dave Clipp

The Liberal sobs pitifully, the poet muses thoughtfully, the pessimist speaks knowingly, the fascist screams incoherently, the Conservative injects casually, the ambassador reminds incessantly, the anarchist reports complacently and John Doe regurgitates almost inaudibly: "There is no unity among men today."

Take heart, Men (?)! All of you (save, perhaps, the Hump) would agree on one thing: the world is in a horrendous mess. Why?

Because you have failed to live up to the contradictory demands of altruism? Because you are losing faith in God, Society, the State? Because you have not denied, vilified, stultified yourselves sufficiently? I think not.

It is time for man to realize that reason must be his guide, not faith, emotion or whim. A rational man's highest goal is his own happiness. But what has dominated his history? The irrational philosophies which have tried to impose guilt on him for holding any self-esteem, for daring to think. What man needs is not to return to morality, but to discover it.

Looking over several millennia of the domination of what Ayn Rand has called the "altruism-mysticism-collectivism axis," it is more than remarkable that the twentieth century finds those measures of freedom and prosperity which do exist.

It is indeed a curious paradox that, as a student, demands are constantly made by professors in the natural sciences for proof, yet the same word is scoffed at in other courses. Theories and hypotheses are tools in the sciences; in most religion courses they are fraudulently equated with law.

Man is separated from other animals primarily because his consciousness is volitional. He must think to survive. But witness the abysmal disparity between ethics and science. Those who, for example, set service to others as their highest value, because somebody said they should. Yet they scoff at the theories of evolution on the grounds that insufficient proof exists to make them plausible. These people deserve to embrace mysticism and the altruism and collectivism which are entwined with it. One catch. I do not deserve their fate.

Nor does any man who advocates freedom and reason. Nor does any man who — and I paraphrase from **Atlas Shrugged** —who swears, by his life and his love for it, that he will never live for the sake of another man, nor ask another man to live for him.

Those of the altruist-mystic-ist-collectivist mentality have a moral right to live as they please until they infringe upon my rights. But there is a contradiction here. Their doctrines pre-suppose the existence of victims; deprived of a host, a parasite soon dies.

An altruist regards man as a sacrificial animal. If a man is supposed to live for others, some men are sacrificed to others. Where sacrifices are being made, someone is collecting them. By right? No. By coercion? Always, be it mental and or physical. For whose benefit? The Pope's? The Klan's? The German People's?

Take any one of the three—altruism, mysticism, or collectivism, and it overlaps the other two.

Example: (taken from Hugo's **Ninety-Three**) The King of France (member of a royal collective) fights the Commune (a class collective) by pressing peasants into military service (altruism), because God wills it (mysticism).

Example: Soviet Russia (a collective of class collectives) invades Czechoslovakia to purge her of counter-revolutionaries (altruism-Russia is obligated to sacrifice Czech freedoms), because the state is morally justified in employing any means to protect Communism (mysticism).

Example: Instead of allowing men to voluntarily defend their own freedoms, the United States Government orders them (collectivism and altruism) to play at winning a stupid, bloody war, for which these same men and others must pay taxes, which are subsequently used to help finance both sides of the conflict. Some mystics say we are there for God and Country; the rest of them say that God and Country are precisely why we should not be there.

Avowed collectivists and other self-confessed irrationalists need not read any further. I address myself to those of you who are weary of being damned for your self-esteem.

A rational man holds his own life as his highest value. He is not a sacrificial animal. He does not recognize others' needs as a claim to his life. By not making sacrifices, he never exchanges a higher value for a lower value or a non-value, according to his hierarchy of values.

Conversely, a rational man neither asks nor expects others to make sacrifices to him, such as a hedonist would do. A rational man accepts nothing on faith. (No, I do not have faith that the sun will rise tomorrow; I have seen from past experience that it will.) A rational man accepts nothing for which he has no evidence.

To the vast, bewildered, usually silent majority of you, I appeal to your rational self-interest.

Start thinking. Start thinking or the axis wins by default. Break out of the collective; you do not belong.

We must wrest from the peace-at-any-price-niks the title of "Representative American Youth." The battle is ideological and uphill. But we have reality on our side.

To quote a currently popular song: "You gotta' make your own kind of music. . .even if nobody else sings along."

G. C. aggression takes subtle forms

by Tom Harley

Aggression at G C is a subtle creature, slinking around pretending to be a more domesticated animal and often pretending not to exist. The fact that the more stock forms of aggression seldom pop forth (outright violence, overt forms of personal cruelty and subversions) serves as mask which hides (shabbily) our own not so pretty tendencies. Sigmund Freud would have a field day at G C.

I should admit at the outset a much broader definition of "aggression" than is commonly given. I would say simply that aggression is anything which negates or suppresses life. Thus it can be passive as well as overt.

G C's symptoms are of the passive variety. Silence, an averted glance, cold stares—these are often signs of passive aggression. And the pervasive feeling of loneliness, estrangement, and alienation makes the proof worthy of Q.E.D.; but explication is required.

The classic case of passive aggression is the husband who sits across the breakfast table from his wife, his head buried in a newspaper. As Cicero would say, "Though silent, he shouts." This is a case of ignoring those we know. (At G C we concentrate on ignoring those we don't know). We have come to look upon one another as alien beings who somehow feel, think and emote in a radically different fashion from ourselves. We are afraid of one another and prefer silence to encounter. And fear and hate are mates.

This fear of one another is a fear of death. The fear that others will "murder" us by rejecting us. But it is equally true that this fear of one another is death. It is an aggressive impulse. And the only way to defeat it is to risk oneself. The willingness to take risks with one another affirms life.

We are fragments of people unable to nurture that little mustard seed of fearless warmth and love which lies buried within.

We are as unwilling to take risks as a cat is to wade into a lake. The reasons involve both inverted and outward aggression. We simply do not think that we ourselves or the alien beings in question are worth the risk of encounter. The tendencies are both suicidal and homocidal and are inseparable. Suicide is merely the most economical means of obliterating those pesky beings who torment and frustrate us so much.

I wonder whether we are beyond redemption. The campus social situation shows once again that love is for us too much of a gamble. It serves as the apothesis of my argument, since sexual love (in the broad sense) is the highest form of human love (a conclusion I draw from an uneven mixture of empirical experience and pure reason).

It seems unthinkable that we deny ourselves our finest motives, to love and to be loved, because the forces of shyness, timidity, alienation—aggression in short—have a stranglehold on us. We prefer to die slowly and dully rather than risk a bloody massacre made possible by affirmative boldness.

Dear Reader, I get the uneasy feeling you are expecting a SOLUTION. Much as I hate to disappoint you, I haven't felt that tingling sensation of divine revelation yet. If I did I would probably in my quite finite wisdom ascribe it to something I ate. Heavens, try Haydn and trout fishing if you must have a cure-all (just stay off my trout stream).

Back to cats. Cats and people have much in common. There is nothing which can be so totally cold and unfriendly as a cat. A cat's stare can tell one very quickly that he is looked upon both as a potential danger and as a being unfit for feline friendship.

But there is nothing so warm as a cat curled up on one's lap purring contentedly and nudging one to rub its neck. As all analogies must, this one breaks down. People for one thing do not have tails, cats for another do not have souls, which, I think, leaves us people with the advantage.

We have untapped, imprisoned potential for exposing ourselves to one another. If there are times when I feel completely bloated and gorged with alienation and hate, wanting to flail away wildly and indiscriminately, there are also times when I want to purr forth my beauty (yes, even in such a one as me) and expose my neck to stroking (at the risk, I suppose, of being choked.) Eros and Thanatos, they war within us.

It all involves I guess, Faith, Hope and Love—these three.

...e authentic ...0th century ...hould live

by Ron Mininger

...act between two ... a common hu... ...world this is the ...iage customs do ...e to be married ...d of time before ...eady to spend his ...nd vice versa. So ...vill go to a preg... ...be promised the ...ld is a daughter. ...s, the Congolese ...ts to be as close ...sible. The words ...e stretched to in...n. A child uses ...he clan who be... ...the woman who

...f maintaining so... ...eration grow out ...cision is made it comes as a result of a palaver with all the people involved voicing all opinions. If a person goes against the social order, the reaction is not to impose punishment, but to bring about reconciliation. The group decides how the affair will be settled: the thief will give back the goods, the adulterer will give some payment to the husband. Then a ceremonial meal will be prepared and everyone will eat together.

It has been said that without individualism conformity would abound. But conformity grows out of a stirring acceptance. The person who wants to be "in" is the one who tries hardest to conform. If a profound acceptance is presupposed, the individual becomes free. As we embrace a shared humanity, we can forget all inhibitions.

The West must look at humanist Africa. We must encourage the American Black to look closer at his heritage. We must learn to say, "Hello, I love you," before we read the buttons or ask names.

Who answers the questions?

by Larry Danielson

Nearly a year ago, Ed Ames, a singer well known to the younger generation, catapulted his question "Who Will Answer?" into the limelight of the pop music arena. Soon the tune of his lyric quest surged in the minds of listening fans.

The lips of young and old alike began to voice the words: "Who will Answer?" A year has passed. Expressions have changed. And yet the question which Ed Ames popularized still confronts us: "Who Will Answer?"

Following the dawn of his Hit-Parade search, some of the 'faithful' countered Ame's inquiry. "God will Answer!," they claimed. But did their response really confront the question? Did it not, rather — in a paradoxical way — restate Ame's question?

Our's is an Age of Question and our search no longer follows the "question-answer" syndrome. We move from question to question, ever expanding our search. Where are the "answers?" The "answers" are a part of the question. Without the "answers" our questions stand incomplete. They are incomplete without our "answers."

The questions are completed by our "answers," but they are not removed. The assertion that "God will Answer!" does not shelve the question "Who Will Answer?" but rather directs it toward completion. For as each question is a statement, so is each statement a question. Just as the scientist proffers his hypothesis to complete a theory, we put forth "answers" to complete our questions. But those "answers" do not remove the question. They develop it.

To use the concurrent pattern (question and answer) and to suppose that an "answer" is equal to the question or that the "answer" terminates the question, is to misunderstand the dimensions of that question. The question is furthered by the "answer;" it is not terminated.

To state it differently, our "answer" is a reformulation of the question. The statement we offer as an "answer" to explain the question is itself a question. It is our "hypotheses" by which we attempt to explain that which confronts us.

If we find that "hypothesis" (or "answer") to be workable, then we might call it a "solution." Yet we recognize that it does not terminate our inquiry. It completes our method and yields to us a functional process by which to continue our inquiry.

Such reasoning, however, may seem abstract and removed. It describes the mental process: the process of an initial question and attempted response in view of a larger or more complete question. It might seem tempting to ascribe such abstractions to a form of "intellectualism." Yet each question confronts us as a person.

We respond, not merely to an intellectual probe, but in terms of our humanness. When we share with Ed Ames his question "Who will Answer?," it is not just an intellectual inquiry. It is a question that demands much of us. And if we cannot say "God will Answer!" without invoking the paradox that we are restating our initial question, then we must respond as persons.

When we hear Ed Ames sing "Who Will Answer?" and see God as a part of that question, we must seek to be a part of the answer. We confront the question as persons and we must answer it as persons.

Who will answer? We must answer.

Pele impressed . . . .

Leafs push soccer mark to 3-1

by Dan Shenk

The other day as I was walking through the snackshop, I just happened to run into Pele.

"Hey, Pele," I said, accosting him at the drinking fountain. "What do you think of Goshen College's soccer team this year?"

"No hablo la Ingles," he said, and went into the bookstore.

Pele, the world's greatest soccer player, actually never came to Goshen. But had he visited our campus and could he speak English, I think he might have had some good things to say about this year's soccer team.

The locker room is where players and coaches alike stand and discuss the great issues of the day; where towels and bodies meet in happy harmony; and where German obscenities ricochet back and forth above the locker tops.

Game 1: The Goshen College Maple Leafs hosted the Indiana University soccer squad Saturday, September 21, in an interesting contest. Goshen scored first when freshman forward, Don Hess, left-footed the ball into the nets. In the second half, however, IU's Al Freeman and Chris Hornbestel retaliated with well-kicked goals. Final: I.U. over Goshen, 2-1.

Practice is running until you're tired, then running some more. It's playing your position and switching positions. It's using your head, among other things. And it's doing all these things "quickly, quickly."

Game 2: Saturday, September 28, the squad journeyed to Aurora, Illinois, for a match with Aurora College. The game was deadlocked 0-0 at the half, but freshman forward, John Bauman, opened the door with a header midway through the third quarter. Goals by Lynn Smith and Don Hess ensued. Final: Goshen over Aurora, 3-0.

GC boasts nine returning lettermen to the team this year. They are: Denny Bontrager, Dwain Hartzler, Don Lind, Larry Miller, Dave Rosenberger, Bob Smith, Lynn Smith, Larry Stuckey and Jim Styer.

According to coach John Ingold, certain other players will also be starting or seeing much action: John Bauman, Don Hess, Art Miller, Gene Schlabach, Chris Yoder and Wib Zook. Captains for the Leafs this year, elected by the members of the team, are final-year men Don Lind, Lynn Smith and Jim Styer.

Game 3: Spring Arbor College in Michigan hosted GC to a wind - hampered soccer match Tuesday, October 1. The scoring was nil in the first half as defense and wind dominated play. But early in the third quarter Don Hess kicked the Leafs' first and only goal. It was enough. Final: Goshen over Spring Arbor, 1-0.

According to statistics, Goshen College's overall soccer record (dating back to the late '50's) now stands at 36-35-3. The team has not been shut out in 53 games (the last experience of that nature occurring in 1962) Goshen, meanwhile, in those 53 contests has shut out its opponent 18 times.

Game 4: Traditionally tough Calvin College met the Leafs on GC's field, Saturday, October 5. Calvin took the lead with a score in the first quarter but a goal by Bob Smith in the second quarter left it tied at intermission. In the second half the Leafs took command when Don Hess scored twice. Final: Goshen over Calvin, 4-1.

Coach Ingold notes that, "Overall play has been better this year than in years past." However this fact seems to describe GC opponents as well as GC. Accordingly there will be very few pushovers on the remainder of the soccer schedule.

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sports column

by Larry Miller

The preceding issue of Record carried an article and an editorial dealing with the topic of post-season games. The editorial supported post - season games and was signed by Dan Kauffman and the sports staff.

I would like at this time to separate myself from the opinion espoused by that editorial. Instead, I throw my weight behind what it refers to as the "law and order" stances concerning post-season games. It is the only logical position for a devout GC student to advocate.

Those dissidents talking of post-season occurrences have so soon forgotten what our heritage has taught us. Inter-collegiate athletics were sanctioned in 1957 by the Mennonite Board of Education with the lines, "A limited program of games with the other Christian colleges in certain sports, may be carried on for the purpose of providing opportunity for participation by the more skilled player."

The editorial stated, "limited has apparently been interpreted to mean only regularly scheduled games." I find no reason to re-define limited when our tradition has defined it so aptly. For what manner of men are we to question those who have gone before us?

Another serious problem arises if we note that we are to contest against "Christian colleges." We do not have the prerogative to pick our post-season opponents. There is a very real danger that we would one day awake and discover ourselves pitted against a non-Christian school. . .Indiana University, for example. It is much sounder theologically to battle Christian schools such as Calvin. At least we know where they stand.

It seems to be the consensus on campus that the tradition against post-season games has promoted good feeling and happiness throughout the constituency. This is another excellent point for continuing the policy as it is now. Because, it follows quite naturally, that if the majority of people are now happy, they would be unhappy if the policy were changed. This is understandable, for it would be as if part of our history, our tradition and hence our identity were taken from us.

This must not be done. If we at GC are to retain our own sanity, we can only do as in an orderly atmosphere. And if our laws and traditions were taken from us, surely there could only be chaos.

So once again, dissidents, I ask you to closely evaluate the very good arguments against post-games. Law and order must prevail.

Leafs turning . . .

'Roman's Ramblers' stamp forward

by Don Troyer

The Maple Leafs with the racket — Roman's Ramblers are gradually turning. Although folklore has it that a tennis squad from G.C. has never fallen to a losing season, the situation looked foreboding this fall.

The first three matches were minor disasters, ringing losses to Grace, Manchester and Taylor before a breath could be taken. Since those dark days, the men in the starched white have halted, adjusted accounterments, and stamped forward. Back to back victories were taken over Fort Wayne Concordia and surprisingly tough Spring Arbor.

A return match with Manchester, was fought to a 3-3 tie with only the Number 1 doubles unfinished when darkness fell. The match will be resumed at a later date. Then came the biggest indication of the Leafs' improvement — a tensely battled victory over Taylor.

Tough Competition

There are reasons for the rocky beginning. The squad's health and support in ages past, senior number one Roger Golden returned strong from a summer of tournament tennis, but fall flu has slowed him somewhat. The majority of the team being out of tune from a summer of tennis abstinence the quick leap into tough competition took its toll.

There were exceptions to this —notable number two, Joe Lehman, who has consistently won with his unbelievable lobbing game, suffering but 1 loss so far.

Thus the Leafs look a good deal brighter than they did following the first three matches, having not lost a match since. Hopefully they will maintain their new found solidarity and will continue to win.

Intramural softball ends

by P. P.

October 4 marked the end of softball on the men's intramural program this fall. Nine teams were scheduled to participate; of the four in "A" league, the Sophomore, Junior, and Senior teams emerged nearly equal, leaving the Freshmen in last place. Final standings are pending make-up games.

Plagued by forfeits, "B" league was unable to complete any games, reflecting a decline in interest in softball during the last few years.

The faculty team played teams from the "A" league but their results are not included in the final tally.

Soccer is the next event, on the fall intramural schedule followed by flag football beginning in the last part of October and basketball beginning late in the trimester.

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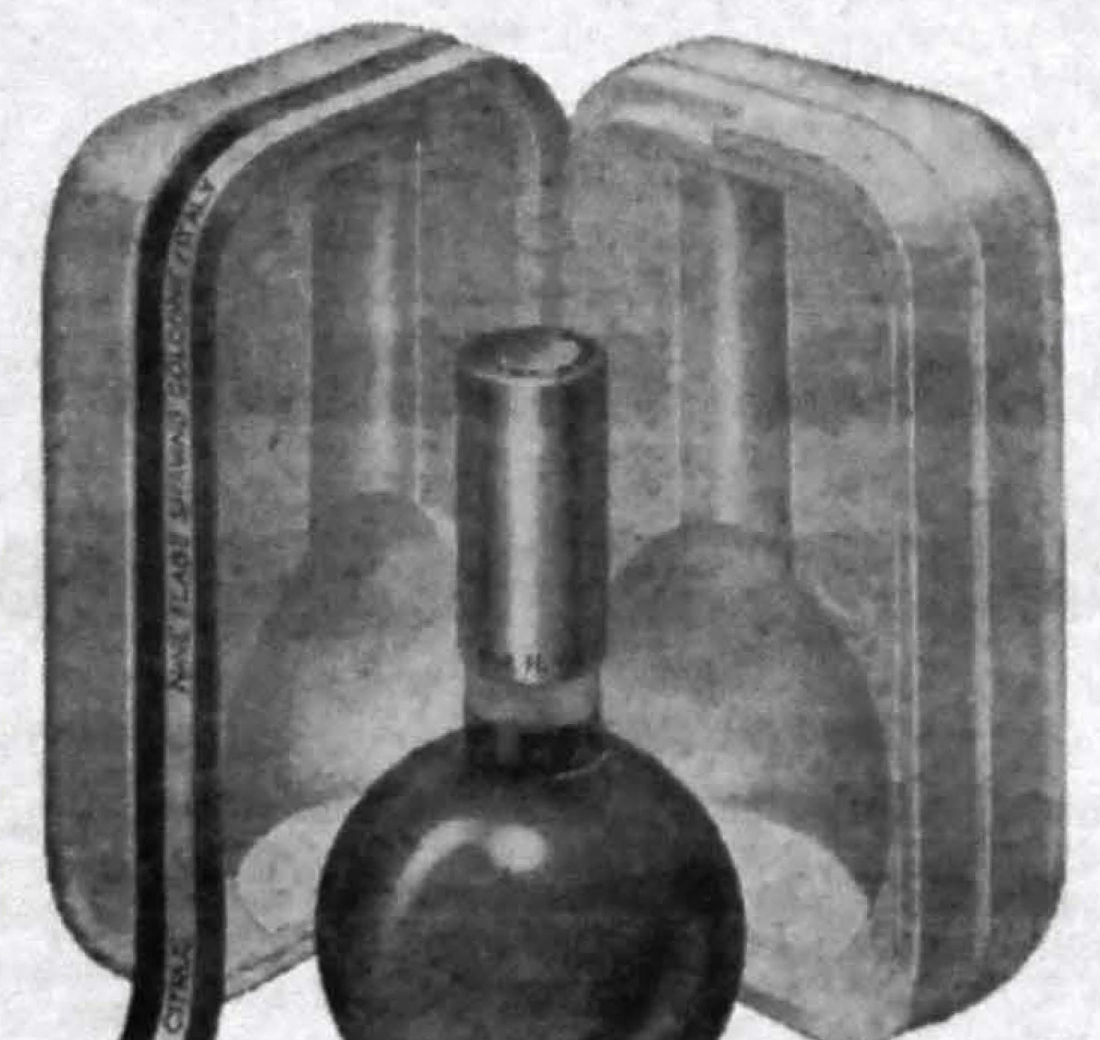

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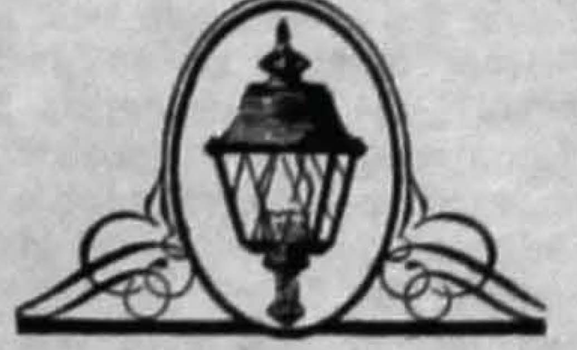

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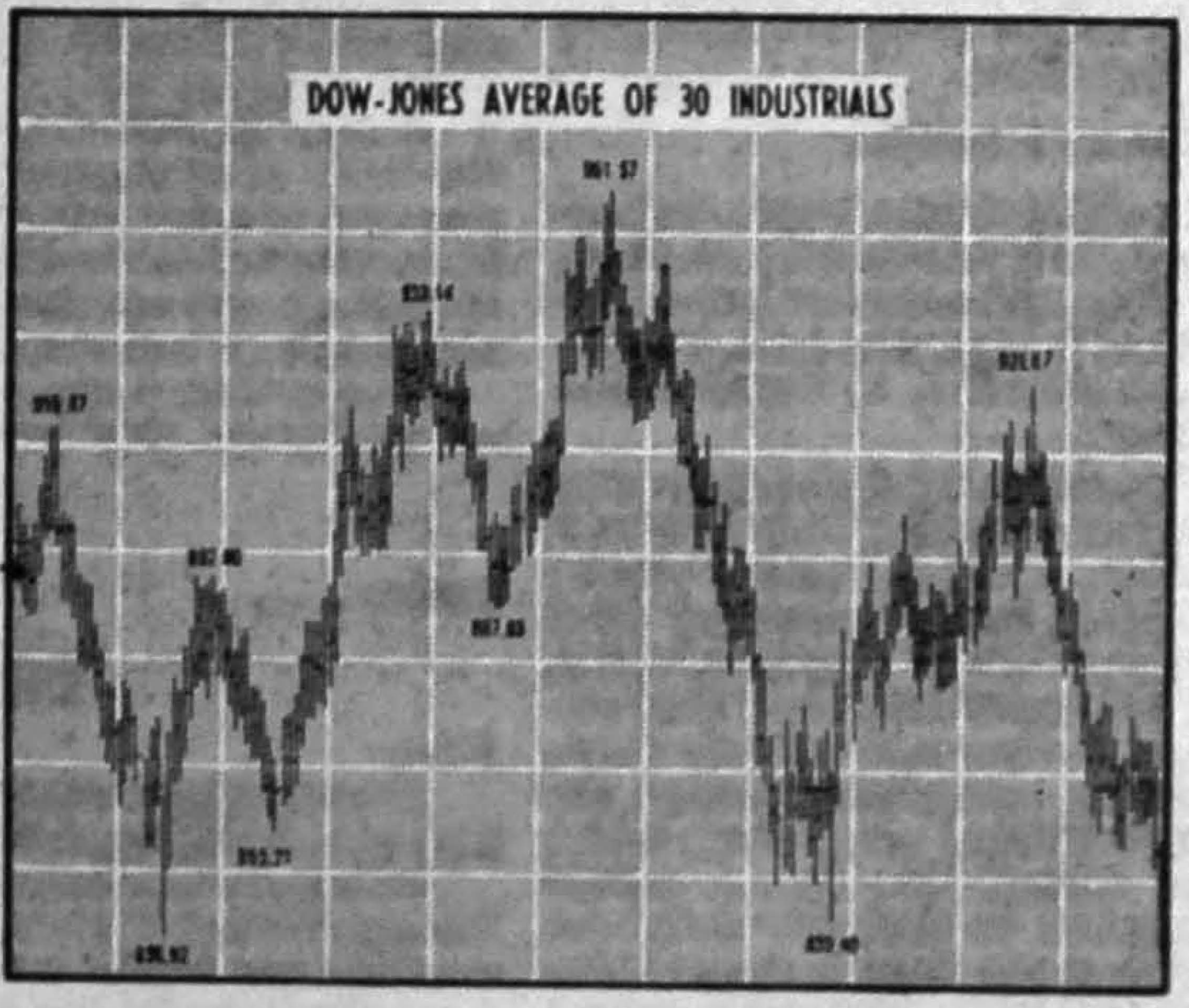

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Goshen College editorial page
The Record
friday, october 11, 1968

RECORD and censorship

A few members of the faculty feel that the **Record** should be read and censored by the faculty advisor before each printing. Educators calling for censorship of the official student newspaper strike us as not being very committed to educational ideals. The editor of this paper has been appointed by college officials to run a student newspaper. That means, to us, that it should mirror what is happening in the college community. If the majority of the community feels that the paper is not accurately reflecting the college community they have a responsibility to ask for the editor's removal. Some faculty members felt that certain aspects of the last issue warranted such removal. This is fine. Since they are part of the community they have that right and if they are in the majority, a new editor should be found. However, they must keep in mind **Record** is a student newspaper and not a publicity piece.

But censorship is an idea we cannot stomach.

This is a center of higher learning, and censorship for the most part should be unknown here. We would like to smile at the philosophy of education that permits censorship under conditions the **Record** has to meet, but since the suggestion comes from a few faculty members, tears would be more apropos.

Many GC students who do not see the **Record** playing a leadership role are not concerned about such censorship. But if these few professors call for censorship of the **Record**, maybe it says something about the way they guide the search for ideas in other areas. This makes it a matter of concern for all students.

We regret that a few faculty members appear to be more interested in indoctrination than in education.

Tolerance at GC

Why is it that often times students who consider themselves the most Christian on campus and supposedly the most loving are the ones making the most snide remarks. If they see a male student going through the snack shop who does not have the proper length of hair you hear them say, "What is this?" Or a white student holding a black girl's hand usually elicits, "What are they trying to prove?"

Why is it that many of those who are in the liberal establishment here and supposedly the most tolerant have only vitriolic remarks to make about anyone with a differing political philosophy.

Why is it that many of us have to agree with a person before we can talk to him.

Anybody that raises a dissenting voice is immediately asked about the state of his intelligence.

A college is a place where many view points should be heard. We would like to hear more of them at G.C.

General education curriculum undergoes committee review

by Eric Alderfer

"The church has been in the forefront of education for centuries and I think that the church should continue to lead in the education of eighteen to twenty-five year-olds," says Professor John S. Oyer, executive secretary of the General Education Study Committee.

Goshen College's Study Service Trimester is unique and the anatomy of the general education curriculum will be altered further according to the recommendations of this study committee. "Everything is open to change, except the idea of the SST, of course," Oyer continued, "and we want to be as free as we possibly can be to explore possibilities for the future of general education at Goshen College."

Minor Changes

It was in 1939 that Goshen College began its program of general studies—several years before the wave of interest in general education crossed the country. Although many minor changes have been made in the curriculum, especially by the religion and English departments, there has been no major across-the-board review of that program since its inception.

The General Education Study Committee grew out of "brainstorming" in the Committee on the Future of the College, which pointed to the need for a thorough and critical review of the general education curriculum. The Lilly Endowment, a strong supporter of Indiana's Christian liberal arts colleges, is contributing $35,000 to cover the cost of this one-year study.

Student-Faculty Cooperation

Dean Carl Kreider is chairman of the committee; Professor Oyer, relieved of all teaching responsibilities, will serve as executive secretary; and Professors Mary Bender, Calvin Redekop, Henry Weaver and C. Norman Kraus will represent their respective divisions. Professor Atlee Beechy, director of Experiments in Christian Higher Education, is an ex officio member.

A parallel committee made up of students Carol Beechy, Mike Yoder, David Bishop, Ronald Hartzler, James Rempel and Joan M. Kennel will pursue the same study working independently of the faculty committee at first and meeting conjointly as work progresses. The students will receive three hours of credit per trimester and will have expenses covered for courses they need to take during the spring trimester in order to graduate.

General Education

Prof. Oyer, who will lead these groups in structuring the study, feels it is important that they look at concepts of general education in the United States as outlined in the recent book, **The Reforming of General Education,** by Daniel Bell of Columbia University.

With this background in mind, the study committee will begin rather specific brainstorming," asking such questions as: What should be Goshen College's philosophy of general education? What has our particular system of departmentalizing knowledge done to fragment education? How can we maintain an emphasis on a liberal arts education, while providing professional training for some students and sufficient pre-graduate school specialization for others? How does a college bring Christian values to academic study?—at present we do this partly through course offerings in religion and Bible—what other means ought to be pursued?

Relevant Models

Further input will follow in group study of current relevant models, primarily small private liberal arts colleges. In some cases committee members will visit these schools, in other cases representatives will come to our campus to be "quizzed."

The final task of the committee will be to construct a general education package for Goshen College and make a recommendation to the faculty.

At various points in their work the study committee will ask faculty and students to look critically at preliminary proposals.

Changes recommended by the General Education Study Committee will probably not be instituted until the 1970-71 school year.

Aggression against reality . . .

Symbols permeate '2001'

by Sue Clemmer

"The new language which the interesting art of our time speaks is frustrating to the sensibilities of most educated people," says critic Susan Sontag. Not only to their sensibilities, but to their rational faculties of criticism as well, I might add. Especially when speaking of Stanley Kubrick's **2001: A Space Odyssey**, currently playing at the Colfax in South Bend.

2001 dangles many alluring starting points for those given to analyzing films on the basis of symbols or themes. The mysterious black slab, for example, appears once in each of the film's four "scenes"—to the apes in the "Dawn of Man" section, to some American scientists on the moon, in a line-up of the planets as a spaceship nears Jupiter, and to an old astronaut lying in his Louis XVI-style bedroom.

Is the slab a Mosaic tablet, awing and yet mocking man because now nothing is written on it? Does it function as a Tree of the Knowledge of Good and Evil? Is the muffled soundtrack actually crescendoing into a "Kyrie?"

Theme of Aggression

Or one could work a theme such as aggression plays into the film. **2001's** first real "climax" occurs when an ape digs up some bones, begins playing with them, and soon finds them very handy for slugging apes who happen to live on the other side of the waterhole. An ape surrealistically flails his bone, in awe and obvious joy, until it is "transformed" into an oblong ship flying through space to the absurdly funny accompaniment of "The Blue Danube."

The atmosphere surrounding the scientists on the moon and the two astronauts on the ship to Jupiter is too sterile for the display of aggression or any other form of human "response." Even sex is conspicuous by its absence (although sexual imagery is by no means absent). A man telephoning his daughter on earth to wish her a happy birthday finds that he really has nothing to say.

It is a technological extension of man, Hal the computer, who displays the most aggression and subsequently comes off the most "human." This "conscious entity," as he calls himself, causes the death of four men after his infallibility is called in question by a computer on earth and by Frank and Dave, the on-duty spacemen.

Hal murders three hibernating crewmen on board by allowing their vital processes to fail; he launches Frank on a fatal fall through space by disconnecting him during the replacement of a malfunctioning part on the outside of the ship. As Dave fights his way into the computer's brain to "unscrew" him, Hal pleads "I'm afraid," and begs for his life in vain.

Yet finally neither symbols such as the black slab or themes such as aggression come close to "explaining" 2001. Nothing can explain the 20-minute play of "psychedelic" colors, forms, and radical jutapositions as the shop and the surviving Dave move toward Jupiter.

2001 an Aggression

Perhaps **2001** is itself an aggression—an aggression against our conventional ways of experiencing reality. It is a depiction of the "new age" communication theorist Marshall McLuhan speaks of—and not only in that sense that Hal epitomizes the computer as the extension of man's nervous system.

2201 is also McLuhanesque in its rejection of the linear mode of thought we are accustomed to. Themes and symbols in **2001** may ring some subconscious bells (as I personally have excellent reasons for thinking they do), but they can't be traced logically or be expected to yield some ultimate "meaning."

Of course this is jarring. It's meant to be. It demands—and often elicits unawares—a new sort of involvement. McLuhan and Sontag would say Kubrick is fulfilling the artist's role well.

A May 10, 1968 **Christian Science Monitor** review describes four levels of comprehension for **2001** — 1) science fiction, 2) explorations into the techniques of filmmaking, 3) a myth about man in the 60's, and 4) the subjective response—"the establishment of kinaesthetic and emotional breakthrough into realms of imagery and experience not normally found in film."

Beyond that, perhaps the best way of getting at **2001** is to ask a little kid. He'll probably know what it's all about.

Letter . . . .

He likes us

Editor:

The current issue of **The Record** just came to my desk, and I have read it with appreciation.

Believing that a student publication should reflect honestly the life and thinking of students and that in addition it should reflect creativity and conviction in the face of our faith in today's world, I commend you for this issue. Having a keen interest in each of our schools for the achievement of the best in terms of our role of the church in today's world, I wanted to express to you this note of commendation for the quality of this issue.

Myron S. Augsburger
President, Eastern Mennonite College

The Record

Published during the regular school year of Goshen College, except during exam and holiday periods. Subscription rate is one dollar per trimester. Send change of address to Goshen College Record, Goshen College, Goshen, Indiana 46526.

Editor—Dan Kauffman
Managing Editor—Elizabeth Beyler
Copy Editor—Jane Byler
Layout Editor—Phil Bender
Business Manager—Delmar King
Circulation—Lowell Jantzi
Ad Salesman—Daryl Steiner

Homecoming activities begin today

by Mary Ann Halteman

A soccer clash between the Maple Leafs and St. Francis college Saturday afternoon, an L-M Saturay evening featuring Ashish Khan and a host of departmental workshops will highlight the 1968 Homecoming activities this weekend.

Activities began this morning when Warren Kliewer, professor of English at Wichita State University, presented a short program of poetry reading at 9:30. Kliewer, a playwright, poet and short story writer, will also lead three Improvisational Acting Workshops during the next two days—one at 7:30 tonight, another Saturday at 4:30 and the final one at 1:30 Sunday.

Professor Abner Hershberger will lead a ten o'clock review of the Contemporary Art Exhibit in the art gallery of Good Library. The exhibit features the works of a group of prominent Chicago artists.

Awaiting final judging this afternoon are the three-dimensional poster entries of the inter-dorm competition. Friday evening will be highlighted by a special program which includes the traditional bonfire, rally and refreshments.

Saturday morning the new offices of the Department of Sociology are open to all alumni of the department. At nine o'clock coffee will be served in the art gallery to alumni of the Division of Language, Literature and Fine Arts, while alumni of the Home Economics Department have brunch in the Arts Building. Special sessions for individual divisions and departments continue from 9:30.

A symposium, "Making a Living in the Arts," by Sylvia Gross Bubalo, Vladimir Bubalo and Warren Kliewer will be staged Saturday afternoon at 1:00 in Assembly Hall, followed at 2:00 by a soccer game between the Maple Leafs and St. Francis.

Special symposium groups for alumni and students of Division I will meet in the dining hall at 5:30 to discuss the afternoon symposium.

Saturday activities conclude in Union Auditorium with the Lecture-Music number: Ashish Khan, sarod; and Alla Kakha, tabla, in a program of East Indian and Oriental music.

The final day of Homecoming begins with the 9:30 Sunday worship service in the Church-Chapel, led by the Rev. John W. Snyder of Kitchener, Ontario, his sermon entitled "But to Fulfill."

In Campus Church, at 10:45 in Union Auditorium "The Wrestlers," by Warren Kilewer, will be performed by several GC actors.

Last events on the 1968 Homecoming schedule are a 2:30 soccer game between GC Varsity and GC alumni and a special lecture-demonstration on Indian music by Ashish Kahn at 3:30.

Homecoming edition

The GOSHEN COLLEGE Record

Immersion in the fountain cures Scurvy

VOL. 70 GOSHEN COLLEGE, GOSHEN, INDIANA 46526, FRIDAY, OCTOBER 25, 1968 NO. 3

by Dave Huneryager

Cheerleaders

"G" Council elected Connie Maibach, Connie Swartzendruber, Barb Fisher, Kathy Newcomer, Trinda Hirschey, Bets Bontrager cheerleaders for the school year.

Genuinely pleased . . .

Liechty visits SST units abroad, students appreciate 'link with home'

by Sue Clemmer

Dean of Students, Russel A. Liechty, toured SST units in Costa Rica, Jamaica and Guadeloupe September 29 to October 10 at the directive of the International Education Committee.

The first college administrator to visit the SST sites while in operaton, Liechty's specific purpose was to find out how students are adjusting to the new culture.

In all three units Liechty felt that students were "genuinely pleased" to see him and appreciated the "link with home" he brought.

Liechty returned "without negative feelings. The objectives of the program are being met . . .The program has unlimited potential for good."

At the units Liechty pre-tested an evaluation sheet which each SST'er will be expected to complete at the close of his term. It asks the students to complete sentence fragments such as "Living in a national home. . ." and "Before leaving on the SST, we should have been told. . ."

The units in Costa Rica and Guadeloupe were in their seven-week lecture - field trip - language study phase during Liechty's visit. In Jamaica, where the language is English, this period is condensed into four weeks of field trips and lectures.

Liechty spent two or three days in each SST site, listening to lectures with the SST'ers, meeting informally with them and visiting in their "national homes" where possible.

In San Jose, Costa Rica, Liechty accompanied the SST-ers and Dr. and Mrs. J. Daniel Hess up a volcano with the altitude of Pikes Peak. "To the surprise of Jerry Frey I was able to keep up with the best of them."

The students in San Jose were a bit disappointed in the traditional method of their Spanish language instruction at first. They wanted — and got — a more conversational approach which would enable them to communicate with the nationals.

Another "problem" for Hess and college officials is that the nationals will accept no pay for housing GC students in their private residences.

Shortly before Liechty arrived at the Kingston, Jamaica unit the SST'ers had taken a two-day bus trip around the island, including an overnight stay at a Youth Hostel.

While walking the streets of Kingston one afternoon, Liechty and Dr. and Mrs. S. A. Yoder were held up by a gang of teenagers. Liechty and Yoder lost their watches, but when Mrs. Yoder refused to give up her purse and a crowd began to gather, the thugs fled.

The high illegitimacy rate in Jamaica made it difficult to find "stable family situations" in which to place GC students. In some cases three or four SST'ers have had to stay together in one home, in place of the more desirable one-student to-a-family arrangement.

Liechty found Pointe-a-Pitre, Guadeloupe, to be the "most foreign of all the cultures." The customs officials at the airport could speak no English.

In Guadeloupe the local resource persons who were responsible for finding housing for the students "didn't come through," thus forcing Dr. Art Smucker to place SST'ers through newspaper ads, radio announcmeents, etc.

Liechty considers the language study approach in Pointe-a-Pitre "excellent." An instructor from the extension of the University of Bordeaux comes to the unit center three afternoons a week, using a very conversational approach with the students.

Liechty believes the campus "will be a different place" when the first group of SST'ers returns. "Imagine little groups speaking Spanish and French in the snackshop."

He brought home with him "a whole briefcase full of campus mail. One thing all the SST'ers want to know is whether the campus in Goshen thinks about them."

Liechty praised the SST committee for its foresight in deciding to send college officials to SST locations. "Now when I sit in committee I will be able to make decisions with more understanding."

GCCG acts on Biafran situation

Community Government this week passed a bill "for the establishment of a Nigeria Relief Fund Project" which aims to involve both the college and the entire Goshen community "in responding to the suffering occasioned by the Nigerian Civil War."

The bill, co-sponsored by Senators Tom Harley and Harold Bauman, listed possible means of response to the Biafra situation, which include voluntary fastings by students who eat in the cafeteria, campus work days, house to house canvas for funds, sale of creative goods and educational representatives sent to community churches.

The Elkhart County Council of Churches, particularly the Committee of Social Concerns of the Goshen section, has been approached about the desire for community cooperation in the effort. Provision was made in the bill for the formation of a committee chosen by the Senate executive which will have the prerogative of working as joint committee with a representative committee of the Committee of Social Concerns and other members of the college and Goshen communities.

Deciding on an implementing projects, particularly those of a fund-raising nature, will be the responsibility and power of the special committee. At this point, the specific organizational channel for dissemination of the collected funds has not been selected.

According to Harley, probably the most significant aspect of the Biafra Relief Bill was the inclusion of a section which called for a willingness to suspend "business as usual" to meet the need as perceived. The bill called the problem one of "conflict. . .between our academic needs and our needs to be compassionate," and continued that "this project is of such a nature that our efforts must be extended beyond what is 'comfortable' concern. We must do everything we can."

A parallel development on campus concerning relief in Biafra sprang particularly from the presence on campus of Dr. Wallaee Shellenberger, recently returned from medical work in Biafra. As a result of Roger Golden's initiatory work, a group of ten to twenty students and interested persons have offered to go immediately as volunteers to Biafra to work in food and medical aid and in reconciliation.

This project would need to be preceded by an investigatory trip to Biafra and such a trip is still being discussed by the Elkhart Mission Board concerning the implications and complications (particularly the political complexity of workers on both sides of the Civil War) of the proposed action. Atlee Beechy is serving as liaison for the group as it contacts the various necessary channels.

Should Goshen's volunteer relief team to Biafra materialize, there is the distinct possibility that campus funds raised under the auspices of the Senate's Biafra Relief Bill would be used to support the volunteers.

GCCG wants to find image, power base

by Phil Rich
GCCG Vice-President

Community Government has a big task ahead this year. It must explore its new constitution and find out how it works, where it differs from the old and how it improves on past failures. In short it must find its power base, if it has one. To put it another way, how far can we go? Who is going to stop us when we get that far?

Another grave task is what may be called a face lift. With prestige and pull among students at a rather low ebb something must be done to drive us from our indifference. Perhaps the Senate needs its own M-P.

How do we attack these problems? (Surely we must be on the offensive.) A most important area of concern to everyone here is academic. Many of us feel that GCCG should have a decisive voice in the courses offered, how they are taught and the total academic emphasis of the college. To expedite Community Government's role in these decisions, a course review is being planned. (Note: not a prof review) A course-by-course critique would speak to grading procedures, content, requirements and so on. It is hoped that through such a study, compiled with the help of the whole campus, with published results, Community Government could be a valuable aid to everyone involved, at the same time showing its capability in deliberations on academic matters.

A second method of accomplishing its goals is specific legislation for the good of the campus. Several examples will soon be up for Senate consideration. One recommendation would change the price of auditing a course from $15 per hour to nothing. This would apply to full time students, with the approval of the professor. A discussion and recommendation concerning post-season athletic competition should be forthcoming. Another example is an employment service run by GCCG. Students who want part time jobs would be put in contact with people who want a baby sitter, yard raker, etc.

A third step toward its aims will be to push out the human rights statement passed last spring into a Human Rights Commission to investigate discrimination of any kind on campus and find ways of implementing the statement. The Commission might push for an official statement of policy and goals on human rights from the college or look into the aggression on campus Tom Harley so aptly described in the last **Record**. The possibilities are unlimited for meaningful action in this area.

Not all that Senate does will have earth-shattering effects, but the necessary hum-drum activities are important for the perpetuation of campus life. Constitutions must be approved for clubs, committees named and so on.

A function of the Senate which must be expanded is dialog. Some may think Senate talks too much, but important issues like the Seminary move are vital and Senate acts as the best forum for such things. Out of such issues recommendations are made (a vigorous "no" on the Seminary move) which must be taken into consideration by the appropriate authorities.

It is easy to see that to accomplish the Senate's objectives many bills need to be presented and much action taken. It is clear that Senate must become a legislature, not an idle talk house, if it is to improve its image and find a respectable power base. It takes a concerned constituency to make an impact; without such a constituency there is no need for the existence of GCCG.

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by Dave Huneryager

Domestics

Eric Yoder and Mike Snyder tend the home fires. Mike's the one with red hair and a black and white '57 Ford. It's not certain whether Mike is really as quiet as he seems; it's just that Eric is always talking. Yoder, with a past GC reputation as philosopher-priest, caused massive disillusionment among his colleagues when he purchased a brand new Charger.

'Wisdom and the dead' . . .

Students remodel apartment in funeral home, find it 'habitable'

by Doug Gingerich

"A proper place to grow wise in — if only so many dead lie around." Philip Larkin used these as the last lines of a poem called "Church Growing." The line describes in every detail the home of Mike Snyder and Eric Yoder, Goshen College seniors. Their home is a funeral home.

But wisdom and the dead are only items of atmosphere and mood there. Whether it's returning a sweet, "Hello, Reith, Rohrer and Ehret," to a 3:00 a.m. phone call, or washing an ambulance on a cold Saturday morning or waging a relentless battle on the domestic scene to determine whose turn it is to do the dishes, the outstanding feature in this seemingly morbid habitat is life itself.

From the moment of the invasion, which came during the boys' freshman year, "the apartment" has shown continuous signs of vitality. Almost before Mike could get the old concrete walls cherry-paneled, Eric was tacking up Rembrandt and Van Gogh. The improvement was awarded a wall to wall carpet by the "firm." "This place looks downright habitable," says Eric. "The home" has become a regular oasis for "the boys." Whether it is "pulling an all-nighter" with the books or a session of "serious philo" capped off with a dozen or two "juevos" (scrambled) eaten to the background music of "the Mamas and the Papas," the funeral home has become the hunting grounds for the GC boys searching for the very roots of their being—"a proper place to grow wise in."

But what of the "dead?" "Do you have to help with the bodies?" — the inevitable question upon each successive revelation of place of residence.

The reply is a now memorized explanation of duties with a contrived detail to "liven the conversation a bit." "We do the odd jobs, wash the cars, clean the garage, deliver flowers, help on an ambulance run once-in-a-while but mainly just hold down the fort. Once in a while we have to handle a body. It's not bad."

And so life goes for the "boys down at the funeral home." Drop in sometime at 311 South Main. You might grow wise. You might just lie around.

by Dave Huneryager

SCA car

SCA execs Ray Funk, and Judy Bucker examine the SCA vehicle, dubbed "soul wagon." Funk said that SCA acquired the new station wagon because the other SCA car "is good only for trips to Kercher's." The '69 Fury III wagon was donated by Liechty Motors of Archbold, Ohio.

Creativity plays role in Homecoming

by Elizabeth Beyler

"It's an attempt to deal with some of the bread-and-butter implications of being a Division I major if one is not a teacher. . .or even if one is," said Prof. John Fisher describing Division I's Homecoming activities.

Division I's contributions to the Homecoming weekend include poetry and drama by Warren Kliewer, the presence of artists Sylvia and Vladimir Bubalo, Indian musician Ashish Kahn and minister John W. Snyder.

With a more vigorous line-up of activities than any other division, the Fine Arts Division has choseen "Creativity In the Establishment" as theme for the weekend. "We don't have a corner on creativity in Division I," amended Fisher. "We're trying to reach Division I alumni."

Warren Kliewer

The division's alumni are specially invited to join the weekend discussions.

Interested students and faculty as well as alumni will have a chance to rub shoulders and minds during the activities with artists in drama, art, writing and music.

Warren Kliewer, hailing from Mountain Lake, Minnesota of a Mennonite background, is currently on the faculty of Wichita State University teaching creative writing, drama, theatre and English.

Kliewer has published poetry, short stories and drama in numerous magazines including **Motive** and **Religious Theatre.** His poetry, published in two books, **Moralities and Miracles** and **Red Rose and Gray Cowl,** reflect his Quaker membership.

Several years ago Kliewer lectured at GC on the artist's dealings with the church-public. The lecture material was developed after **Motive** magazine published what was then a highly controversial Kliewer drama, "Round the Cherry Tree."

Kliewer will serve as director of three improvisational acting workshops this week-end. Prof. Roy Umble said that the workshops are open to anyone, but that participants must sign up in advance; 30 is the maximum number accepted. "And everyone who attends will be a participant. . .there will be no observers," he added.

Sunday morning, Umble will direct a presentation of Kliewer's drama, "The Wrestlers" for Campus Church. The drama will be staged in Union Auditorium.

"The Wrestlers" includes a cast of five, plus use of congregation as drama participants instead of viewers. Narrators will be Ramzi Farran and Pat Borom; Steve Dick will play drums; Berdene Wyse and Cheryl Groce will do the movement.

The play is the story of Jacob's encounter with the angel—and a point of departure for looking at today's encounters, said Umble.

On Saturday afternoon, Kliewer will appear on a symposium panel discussing "Making a Living in the Arts" with Sylvia Gross Bubalo and Vladimir Bubalo.

The Bubalos are painters from Chicago. Mrs. Bubalo, a GC alumna originally from Doylestown, Penn., is also a poet.

Vladimir Bubalo, a Chicago native and a graduate of the Art Institute of Chicago, is a painter by trade. He exhibited at GC in 1965 and has had one-man and group shows throughout the nation.

Bubalo, in his statement as an artist, says, "Painting and drawing are my tools, in order to give visual form to the formless experiences of life . .In doing this, I expose my humanness, and in turn, the viewer is reminded of his."

The Bubalos are interested in relating their creative talents to social expression. They were recently involved in the publication of "Peace Protests and the Arts", a corporate expression of social conscience by leading artists.

Senior girl and court to begin reign today

Goshen will have a homecoming queen this year. The queen is to be a senior with four attendants—one selected from each class.

The election will take place this morning when all students will vote for queen and an attendant from their class. The nominations of seven from each class were made by their respective class officers, with the Campus Co-ordinating Counsel aiding in queen nominations. Nominations were based on involvement in campus activities.

Winners will be announced tonight at the bonfire where the queen will then present the awards to the winners of the poster and skit contests. The queen and her court will also reign over the soccer game on Saturday afternoon.

Aesthetic and academic . . .

Reactions to plaza vary widely

by Gail King

A random sample survey of GC campus students revealed that student opinions of the new library plaza and fountain vary widely in degree and diversity, yet all are based upon aesthetic quality and expense. Spread over the whole gamut from strong like to strong dislike, the opinions seemed to be grouped in at least a semblance of the normal curve, a few strongly liked, a few strongly disliked and the great majority liked in some ways and disliked in others.

Those strongly in favor of the plaza hailed it as a student "meeting place," or just as "something the campus really needed." One fellow exclaimed, "We got some class finally." In general, these persons felt that the plaza adds to the beauty of the campus and thus improves the "general atmosphere."

At the other end of the curve, some in opposition were dissatisfied with the design of the plaza. "It's too small." "It's too symmetrical." Some wanted in addition some forms of modern abstract sculpture either around the plaza or in the fountain. For the money spent these persons felt that the plaza certainly could have been made more beautiful.

Also in objection, were the students who protested the sum of money spent. To them it was a waste. Such funds should have gone for something more practical; some improvement of the academic program or campus facilities.

And between the ends of the curve lay the persons who for an almost infinite number of combinations of the extreme opinions like some parts of the plaza and disliked others. Some liked the lights but didn't like the size of the fountain. Others liked the symmetry but didn't like the lights. Some liked the design but not the expense.

Statement Required by the Act of October 23, 1962, Section 4369, title 39, United States Code.

OWNERSHIP, MANAGEMENT AND CIRCULATION OF THE GOSHEN COLLEGE RECORD

Published bi-weekly during regular school year of Goshen College except during exam and holiday periods at Goshen, Indiana, for October, 1964. The names and addresses of the publisher, editor, and business manager are:

Publisher: Goshen College; editor: Dan Kauffman; business manager: Delmar King.

The Owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning 1 per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual member must be given.) Goshen College, 400 College Avenue, Goshen, Indiana 46526.

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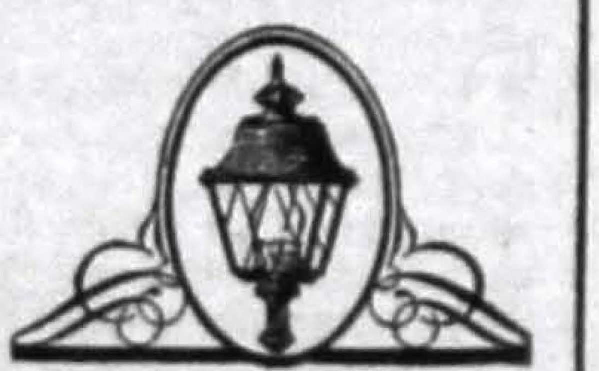

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Congressional candidates draw praise, criticism from students

John and Will or John vs. Will?

by Dave Clipp

The Brademas-Erwin race is disgusting. It unfortunately typifies what has been occurring for many years in American politics:

One party, entirely through faults of its own, takes up the banner of statism, purporting government controls to be the panacea for human misery. To its utter chagrin, this party discovers opposition to its atavistic premise to be negligible. The elephants are sulking, while Senator Halfbright shrieks with laughter.

"Controls!" bray the donkeys.

"Well, just a few." comes the reply.

"More controls!" bray the donkeys.

"Let's compromise." plead the pachyderms.

"MORE CONTROLS!" scream the donkeys.

by Dave Huneryager

Will Erwin

"Yes, yes, but gradually," answers a grotesque creature which for all the world looks like a cross between the GOP Elephant and the Fabian Turtle.

Mr. Brademas, consistently Keynesian, repeatedly votes to raise the national debt; even inflated money makes choice bait for the naive. As if this were not enough, our charismatic Robin of Sherwood (B.A. magna cum laud, Ph.D.) admonishes those nasty rich people that they must someday "look into the eyes of God!" (Donner and Blitzen und Erdbeben)

The most tragic aspect of this contest is that Mr. Erwin is not challenging some of Mr. Brademas' premises, e.g., that I am obligated to pay for some alcoholic's monthly "cures", or restrooms for the new and wonderful Potato Creek State Park, or chamber music for some "culturally deprived" child in rural Maine.

Mr. Erwin must recognize one basic fact: a mixture of the rational and the irrational only yields the irrational. One cannot compromise on moral issues.

To me, the idea of Brademas' serving another term in Congress is totally unpalatable. Electing Erwin is somewhat analogous to taking medicine from an unmarked bottle: here, at least, one can entertain the possibility that the effects will not be deleterious.

Mr. Erwin must come to realize that either men allow men to build themselves or that we forget about balancing the budget. He must strongly reassert his intention to help abolish the draft. He must divorce himself from the masochistic me-too-ism which today is sadly characteristic of the Republican Party.

The Blue Collar Revolt in 1968 is highly significant. Of what? Richard the Tricky, Hubert the Lachrymose, John the Misguided, and Will the Enigmatic had better look at it hard. At least one segment of citizens, however poorly, is attempting to take up a cry, and it is directed at government: "LAISSEZ NOUS FAIRE!"

Brademas supported because of ed stand

by T. Wade Beachy

I choose to support John Brademas for Congress. I give four reasons for this choice.

My political loyalties lie with the Democratic party—the party of Gene McCarthy and Robert Kennedy. Brademas was an early supporter of Kennedy and worked for McCarthy at the Convention. He was the organizer of an Ad Hoc committee of democratic congressmen who held extensive hearings across the country to gather opinions on what should be in the Democratic platform. His work as a campaigner shows that he is a leader in party reform.

Brademas has been a most effective Congressman. While he has been speaking out on national and international issues, the ties to his constituency have remained strong. Brademas has been the most vigorous and progressive friend of education in the House. Most of the foundation work for the twelve bills relating to education which were pushed through a rather conservative congress in the last four years was done by John Brademas. A major U.S. magazine has called him "Mr. Education" because of the breadth of his work. From his co-sponsorship of the first general subsidy to elementary and secondary schools in 1965 to the passage of the international education act, Brademas has shown a depth of talent and courage which has earned him a strong bipartisan support. John Gardener, Republican former HEW secretary has endorsed Brademas for reelection.

Mr. Brademas' opponent, Will Erwin, is of the breed of politicians who should have gone out with Barry Goldwater. Erwin's political philosophy seems to be little more than an exercise in giving simplistic answers. He is for: de-Americanizing the war, keeping the communists out of Latin America, and balancing the budget; and he is opposed to: paternalism in welfare, disorder in the streets, and North Korea's seizure of the Pueblo. His rhetoric has become glossier and more general over the last four months but that disturbing Republican mindset of rather being sorry than revolutionary is still very much there.

Brademas is a man we can trust. At a time when centrifugal force is ungluing our society and when history seems to be a study in high-speed surrealistic fragmentation, we need men who can preserve continuity with vigor and courage. John Brademas is such a man.

by Dave Huneryager

John Brademas

Ashish Khan to perform here

Ashish Khan, young master of the sarod, will appear in concert this Saturday evening, October 26, at 8:00 p.m. in Union Auditorium.

At 29 and on his first U. S. tour, he is the youngest in a family tradition that includes his grandfather, the "Father of Indian music," and uncle Ravi Shankar. Khan's Goshen appearance is indicative of the "remarkable up-surge of interest in Indian music" in this country, says Prof. Lon Sherer.

Western listeners, excited by Indian music, often fail to understand the absence of "traditional" harmony, counterpoint and deliberate modulations in Indian music. From 25 to 90 per cent of Indian music is improvisation.

Ashish Khan will be accompanied by Alla Rakha on tabla, who is well-known for his accompaniment of Ravi Shankar.

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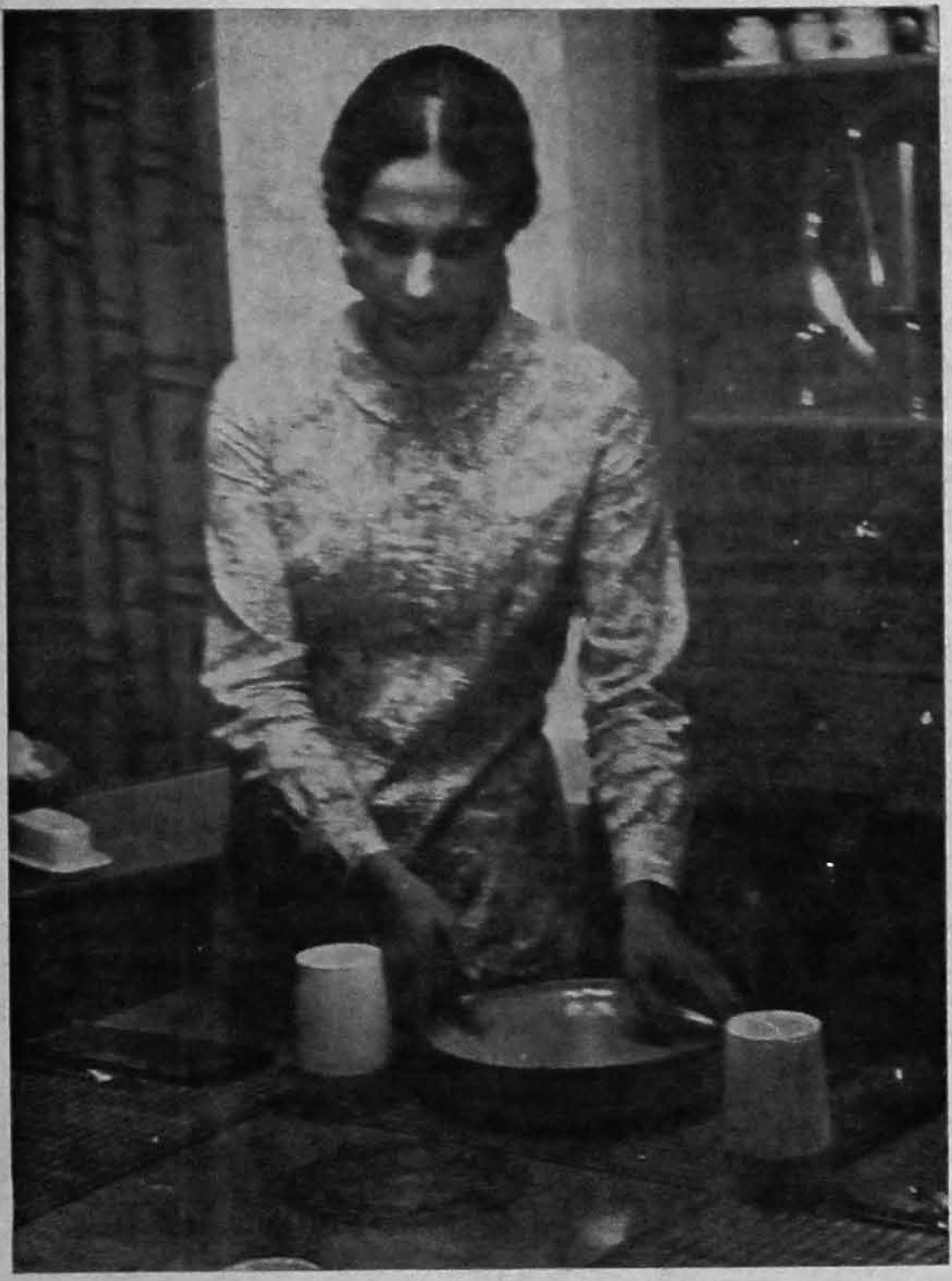

by Dave Huneryager

Home Living Donna Richer sets the dinner table at Home Management house.

'Relaxing as home' . . .

Senior home ec majors live together, convert classroom theory into practice

by Elaine Bomberger

"It's as relaxing as home," remarked Doris Nolley, senior home economics major who has spent the past six weeks in the Home Management House, located just behind High Park at 1703 Lawndale Place. "And," she added, "it's quiet enough to study."

"Most kids don't even know it exists," remarked Becky Tyson, who will be living there next trimester. Home Management House is a three hour 300-level home economics course, which provides practical laboratory experience in home living for home ec majors.

Three girls spend six weeks in the grey, green-shuttered house each trimester. During the past six weeks, Donna Richer and Carol Schurr also have lived there with Doris; Prof. Edna Shantz resides in the house permanently and is professor of the course.

But the professor's role in this course is not typical. Prof. Shantz eats three meals per day with her students, shares living quarters with them, offers suggestions on their housekeeping and of course evaluates their progress. Saturdays and Sundays the girls move back to the dorm.

The house is completely operated by the student; roles of manager, housekeeper and cook are rotated weekly, providing two weeks of experience on each job.

Handling the financial matters is the manager, who plans the menus, buys the food, pays the bills (which includes reading electricity meters) and cooks the lunch. The budget is based on the $32 per week which the girls would have to pay for cafeteria meals; they report that this amount is adequate for all operating expenses.

The housekeeper cleans, dusts daily, polishes the silver and does the laundry, while the cook prepares the breakfast and dinner, according to the menu planned by the manager.

Another part of the course is learning to entertain. Each student is in charge of two meals for guests: first in an informal setting with a fellow-student, and then more formally with a faculty member.

In addition, the students plan a major event. This year the two groups who live in the house during the first trimester will jointly prepare a brunch for the home ec. alumni who attend homecoming celebrations. Past groups have entertained L-M guests such as Richard Dyer-Bennett; one class pressed the dress for Countess Tolstoy when she appeared on the L-M series.

What have they learned? Donna noted, "A lot about marketing; I've never before been confronted with doing a whole week's shopping at once." Carol nodded and continued, "Mainly management and organization . . . learning to handle cooking more naturally."

Doris laughed, "I learned to eat vegetables. I still don't like them, but at least now I can eat them."

Prof. Shantz noted that the Home Management House gives the students a chance to "integrate their learings from other courses," especially the three pre-requisites: Foods, Meal Management and Home Management.

Miss Shantz also recalled the beginning of the Home Management House in the early 1950's. Previous experiments with this kind of course had been held in a rented apartment under the direction of Mrs. Carl Kreider. When the college bought the property on which High Park is built, 1703 Lawndale Place was included in the purchase, and Home Management House was born.

Reflecting on the past six weeks, Donna, Doris and Carol agreed—it's been "a good experience," and, one added, "We've only burned two things—cheese sandwiches and the meringue on the prune whip."

For The Record

German SST Investigated

Profs. Henry Weaver and John Oyer returned last Wednesday from Germany; they investigated the possibilities for establishing an SST in Cologne, Bahn, Wiesboden or Frankfurt.

Last Nights of "Rinoceros"

Ionesco's **Rhinoceros** will be presented at 8:30 p.m., October 25 and 26, in Notre Dame — Saint Mary's Theatre. Tickets may be obtained by calling 283-7054.

The Goshen College Record

Published biweekly during the school year of Goshen College. Subscription rate is one dollar per trimester. Second-class postage paid at Goshen, Indiana. Postmaster, send Form 3579 to the Goshen College Record, Goshen College, Goshen, Indiana 46526.

Editor—Dan Kauffman
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Business Manager—Delmar King
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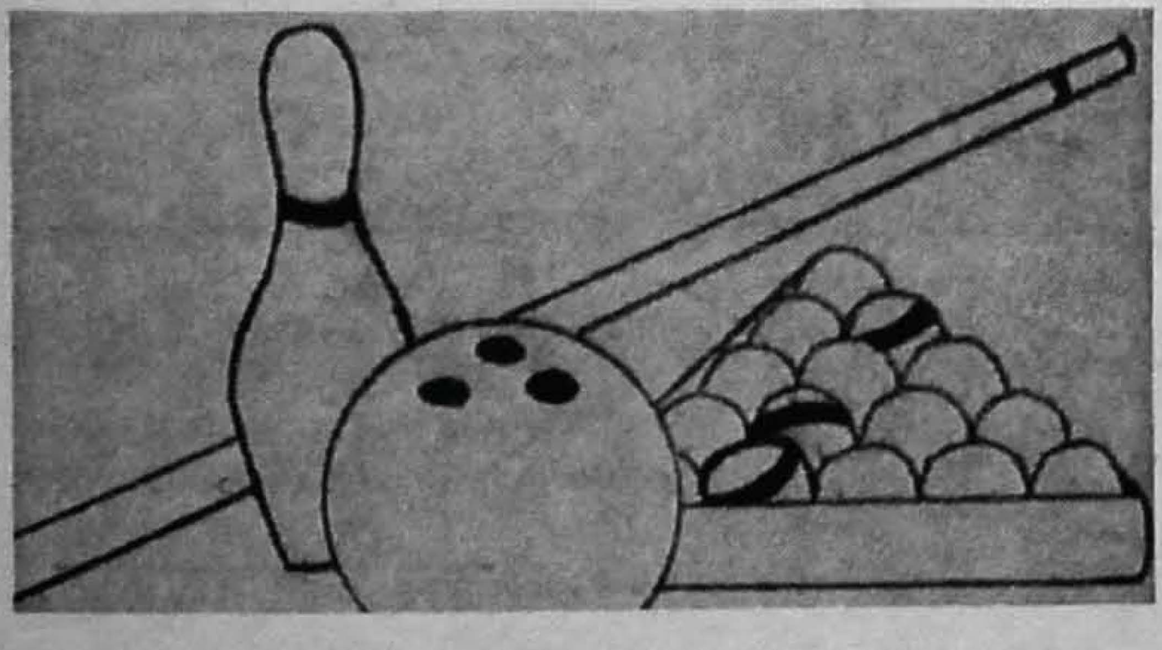

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GC profs sprint toward revival

by Bob Zuercher

Five-thirty p.m. in the men's locker room often finds bits of enlightening conversation, for this is when a small group of exhausted but enthusiastic educators are contentedly finding their way to a hard-earned shower. Comments about a six-minute mile or about running five miles without walking a step are occasionally mingled with the ever present sighs of self-satisfaction and feelings of accomplishment.

Punishing To Bod

Who are these men and what possible enjoyment is there in punishing the bod by running for a solid 30 minutes or more? They call themselves the "converts."

Coach John Ingold seems to be the instigator of this new body of believers in physical fitness. Professor Ingold began the task about four years ago when several influential community men (Dr. Larry Beechy, George Buckingham and John Abshire) felt the need for a revival of their physical condition. Finally in April of this year the revival fires had spread to the faculty and have since grown into a vigorous program of strenuous running.

Discovers Satisfaction

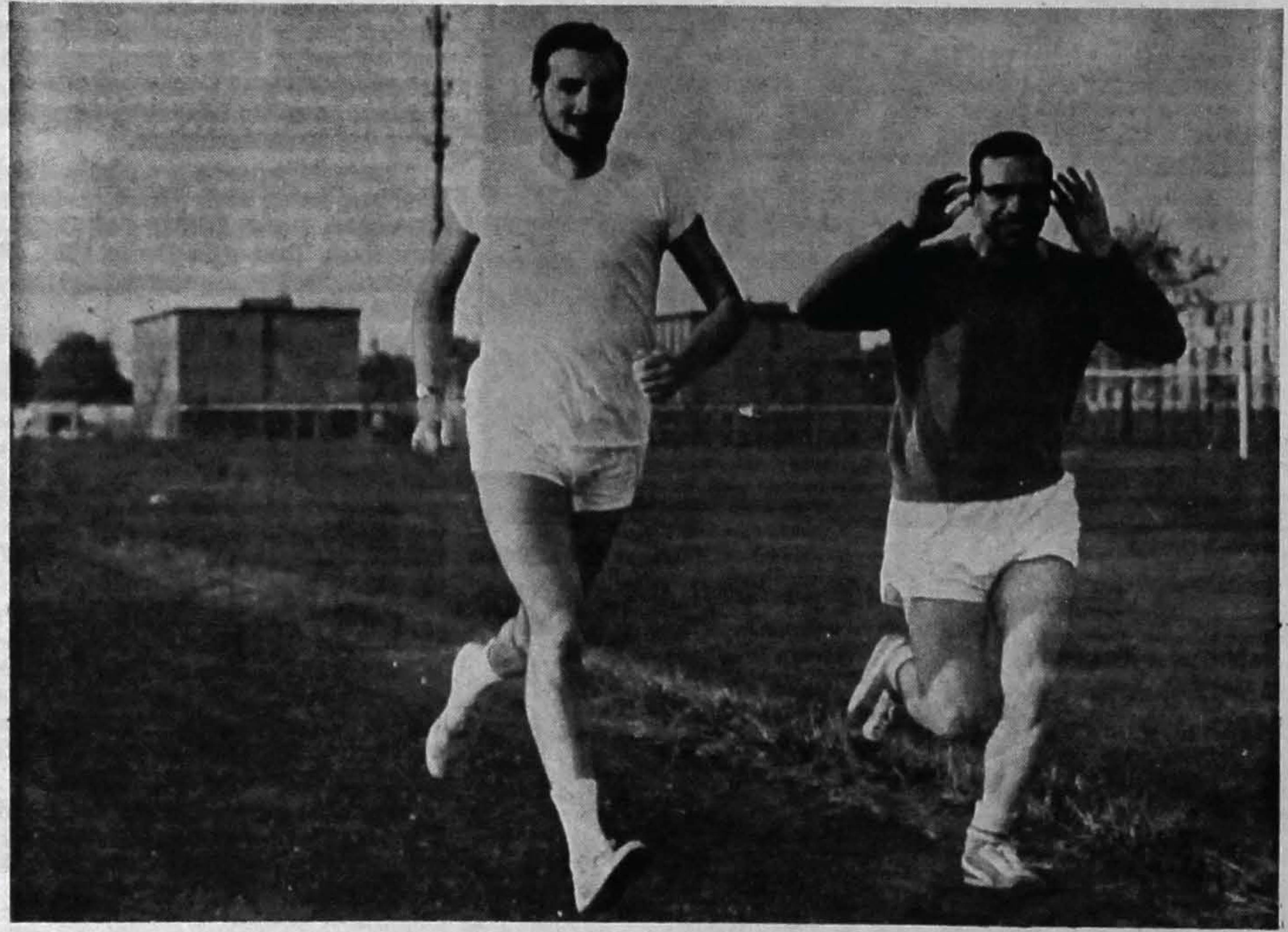
Professor Lon Sherer is praised by several fellow believers as being one of the most faithful to the cause. Professor Sherer rediscovered the satisfaction he had found in running as a child. Since making amends to his backsliding, he has lost twenty pounds, by devoutly running from three to five miles each day, six days a week. Prof. Sherer is at the same time quite active in mission work as he is responsible for bringing various others into the field.

Among the other vigorous supporters are J. R. Burkholder (six minute mile), Pastor Bauman (eight minute mile), Ross Bender, who joined because of "the testimony of colleagues" and President Mininger who attempted to participate in the movement but injured his back in the process and was forced to discontinue.

Converts To New Feeling

What are the advantages of such a program? Professor Ingold likes to think of it as getting "more life for your years and more years for your life." All the participants agree that the movement profits not only one's physical condition, but also benefits "the whole emotional being." It "keens the intellect, increases endurance" and provides a variation from the normal fellowship patterns.

Professor Lon Sherer describes the program by saying that there is really nothing profound about it, unless of course there is profundity in a plain old "good feeling." These intellectuals are converts—converted not to a new idea but to a new feeling.



by Dave Huneryager

Joggers

Professors J. R. Burkholder and Robert Buschert present a moving picture as they jog a 440 to the accompaniment of a still small voice that whispers, "One more lap, one more. . ."

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The importance of being captain . . .

Soccer's tripartite threat also dabbles in non-athletics

by Dan Shenk

Don Lind blocks . . .

by Dave Huneryager

In the vein of tricycles, trifocals and tricuspids, GC's soccer squad has a triumvirate this year. I'm referring to the three captains—Lynn Smith, Jim Styer and Don Lind—and this is (you guessed it) their triography.

According to Coach John Ingold, Lynn Smith is "a real team leader." He never stops hustling—and his scoring ability speaks for itself." Smith has a way of running hard for 88 minutes, all the while spurring the team with shouts of "everybody mark!" or "Don't let up, Goshen!"

At an inner position all four of his soccer-playing years, Smith has accumulated approximately 50 goals. Twenty-four came last year, setting a new GC scoring record. So far this season he has 10, five of them in the Indiana Tech game.

Hailing from Mt. Pleasant, Michigan, Smith is a man of varied talents. A good actor, he has demonstrated this ability in five college plays.

Smith is close to majors in both phys ed and music. He sings with the New Rising and has excelled in track in years gone by.

After college, Smith plans to teach phys ed in Detroit or Chicago, and perhaps play semi-pro soccer on the side. Lynn Smith has come a long way for a guy who became acquainted with soccer as a freshman. It's logical that his "word" of advice to young soccer aspirants is "Practice."

Lynn Smith bounces . . .

by Dave Huneryager

Jim Styer has held down the center halfback spot in the Leaf's first line of defense his junior and senior years. He played soccer at Hesston from '65 to '67. (He might have been a fine football player, but he went to a Mennonite college.)

In addition to helping fellow captains Smith and Lind lead the soccer team in exercise, Jim is president of the senior class. And according to a current locker room rumor, he possesses a great singing voice.

Coach Ingold, on Styer's soccer: "(Jim is) tireless, determined, takes a beating and comes out ahead in most confrontations. . . ."

Jim is a Hatfield, Pennsylvania native. After graduation he plans to marry Beth Brenneman. He says they hope to enter the TAP program next fall, presumably in Newfoundland, where Jim will teach phys ed.

Don "Norman" Lind hasn't been a goalie all his life; he played wing for three games as a freshman at Hesston. Born and raised in Hesston, Kansas, Don attended the local college for two years. He casually tried a game at goalie and has been in the nets ever since.

His long-buried ability came to the fore in the Indiana Tech game. Don scored for the first time in his soccer career, getting the Leaf's eleventh goal.

"Don has a real good judgment in what he can and can't get; he makes very few mistakes in the goal," says coach John Ingold. Don set a GC mark with six shutouts. So far this season he is "four for seven" with four games remaining. After Don makes a crucial "save" in a game, the cry of "Way to be, Norm" is familiar. "Norm", it seems, originated last year when Don was "discovered" painting in his room. "Well, if it isn't Norman Rockwell!" remarked the passerby—and the handle stuck.

Don is president of the Koinonia Committee and staff assistant on third Yoder. His plans after graduation include seminary work; his soccer-playing will be confined to intramurals.

Goalie Lind has a rather well-defined outlook on the game. "Don't let the ball go in the goal," he advises.

Jim Styer boots . . .

by Dave Huneryager

Leafs wander back from Hesston win

by Larry Miller

The soccer Leafs wandered to Kansas recently. While there a slight skirmish with the College of Hesston occurred. Supposedly the contest was to settle the eternal dispute about who has the better team. The sibling rivalry proved little, except that both sisters have a number of good athletes feet. Goshen managed to claim the title of victor, but failed to prove beyond a doubt that she is superior.

The opening quarter was the scene of a number of surprises. More specifically, the surprise occurred within ten minutes of the first whistle. The events in question consisted of two very quick and admirable goals by Hesston. It seems that the Goshen defense momentarily forgot they were involved in the contest, thought they were only to watch, and then did just that.

Varsity Soccer	**(record 6-1)**
GC over Ft. Wayne Concordia	3-2
GC over Indiana Tech.	11-0
GC over Notre Dame	1-0
JV Soccer	**(record 4-0)**
GC over Bethel	6-1
GC over Calvin	4-3
GC over Wabash	3-0
GC over Spring Arbor	4-0
Tennis	**(record 5-4)**
GC lost to Western Michigan frosh	7-0
GC over Bethel	7-0
(Mtach to be completed with Manchester)	

The sight wasn't completely unpleasant—even for the partisan Goshen players. The Larks played with such great precision and ability during the opening ten minutes that one could only mutter, "Gosh!" Of course, when the G.C. fellows realized they were providing only minute opposition, they were engulfed by great waves of frustration and depression. But quickly they breathed the breath of New Life and surged back.

By the time the second quarter commenced, G.C. had developed a four step strategy: Step 1—kick ball into or near penalty area; Step 2—kick ball at Hesston players hard, or have Hesston player push you; Step 3—listen for referee's whistle; Step 4—have Lynn Smith score on the ensuing penalty kick.

The strategy worked well. Goshen used it successfully three times in the second quarter and once more in the third. In the meantime the G.C. defense began to do their thing and limited Hesston to the two early scores.

The contest was a case of which team committed the fewer ghastly mistakes. Goshen happened to be that team. Hesston deserves much respect—they are truly a good team. So is Goshen. The sibling rivalry continues.

Hockey team displays 'best ever' form

With a 41-1 record, Goshen's field hockey team morale is high. October 5-7 found the hockey team at Valley Farm Hockey Camp for the first time in GC history. The team triumphed over Ohio Wesleyan University and Earlham.

Seniors Trinda Hirschey and Maxine Emmert were chosen to play on the All-College team, which played Guayana, a touring team from the British Isles.

At home on October 12, the Goshen girls shut out killed Valparaiso 3-0. The star of the encounter was freshman goalie Linda King, who ventured out of her cage long enough to take the ball to the 25-yard line, initiating a solid attack.

The GC hockey season will end on October 26 when the team travels to Western Michigan University for games against WMU and the University of Michigan. Coach Berdene Wyse said, "WMU was our toughest game last year, but this year's Goshen team is much better than we've ever had."

Local News

Dr. Roman Gingerich, head of Goshen's physical education department, returned Tuesday evening, October 22, from an eight day visit to Mexico City. While there he was privileged to attend the 1968 Olympics.

Goshen College editorial page
The Record
friday, october 25, 1968

Hurrah for GCCG!

We think community government is starting to become a community government and we like it.

Last year community government passed no actual bills—a few recommendations and one resolution but no bills. GCCG was hardly anything to write home to mother about.

But this year it looks determined to shed its' talk shop image and become "everyman's" voice at GC.

Senators are seeking out their constituency and bills are being brought before the Senate every week.

Some of the bills currently or soon to be under Senate consideration indicate that the community is ready to take a greater responsibility in determining what college education will be about. Upcoming bills propose a course review, an open dorm visitation during certain hours, an attempt to help with the Biafrian situation and free course auditing, all point to an increase involvement in campus life by the community government.

GCCG looks like it will attempt to confront the issues in the community rather than lamely mumble something about building community and then do nothing. In fact, we think an active GCCG may be one of the best ways to build community. Kudos to Dan Shafer and GCCG for their initial attempts in this area.

Seminary to maintain identity

The Record was in error last issue when it stated that the board of overseerers recommended that the Goshen College seminary merge with Mennonite Biblical Sminary. The rcoommendation was that seminary move to the campus in Elkhart presently occupied by the Mennonite Biblical Seminary but that it maintain a separate identity. The Goshen College Seminary would have an administration and board separate from those of Mennonite Biblical Seminary and separate from those of the college.

Letters to editor

Ron most profound

Editor:

Just received the second issue of RECORD. I particularly appreciated Ron Mininger's thing. Some of the other contributors seemed lost in their attempt at profundity.

Keep up the good work and **Support Brademas Now!**

Peace,
Henry Landes

Where has 'the box' gone?

Editor:

I write concerning the October 11 issue to mourn the passing of "The Box" As I recall, "The Box" was a rectangle approximately 2.9 by 4.5 cm. which regularly appeared in the upper right hand corner of the front page and which could be regularly depended on to be clever, witty, generally humorous and always a reflection of the campus atmopshere. With the September 20 issue, "The Box" slipped to the middle of the front page and didn't seem especially clever, witty, humorous or appropriate. Alas, with the last issue it is missing completely.

Regretfully,
Grant Zehr

Mailer loves America, but enraged by her

by Lynn Bender

We're off on a Mailer trip. D.J., "Disk Jockey to America," is eighteen years old. He's at a farewell party in Dallas and he's playing back the memory tapes of a bear hunt in Alaska two years before.

D.J.'s daddy, Rusty, is a Texan corporation executive—Central Consolidated Chemical and Plastic (They called it CCCP until they found out what the Russians called their Party.) Along with D.J. and friend, Tex, assorted yes-men, an arsenal, and a professional guide, he's off to Alaska to hunt grizzly from a helicopter. Rusty is out to get a bear for the corporation, a trophy for himself; he can't go back without it.

But D.J. wastes no time or love on his father; he's seen through Rusty's mind and his corporation status hang ups and his guns and his helicopters and his fear. Oh, he's not without the proper respect: he and Rusty take off by themselves into the bush, away from the copters and the guides, father and son hunting in the wilderness, sees his dad "shedding those corporation layers, paper. . ., desk, dictating machines, six-button T-phones, buzzer. . . ., conference table alcohol," and he's proud—real love there. Until they shoot a grizzly; back at camp, Rusty reckons it's his bear, and D.J. just looks at the ground and says nothing, and they both know it wasn't Rusty who killed that bear. That's betrayal. "Whew. Final end of love of one son for one father."

All right, so D.J, still full of disgust, taps friend Tex awake at midnight, and they take off together, walk eight miles in the night and start to feel clean. And when they cache all their weapons, trek off towards the Arctic Circle with bedroll and a rope; then they're clean, start to get some of the fear out of the bowels; no, wait, there's a lot of fear there, but it's holy terror, real clean fear and even the prose cleans up.

So it's obvious we have nothing less than a purification ceremony here, manhood rites, coming of age. And Tex and D.J. out there tuned into what's happening in the mountains; nerves cleared, they spend the day in a tree watching grizzly, caribou, eagle and Mr. Wolf. Then the sun going down, the holiness comes: "and D.J. could have wept for a secret was near," and the Aurora Borealis comes on and "the lights were saying that there was something up here, and it was really here, yeah God was here, and He was real and no man was He, but a beast, some beast of a giant jaw and cavernous mouth with a full cave's breath and fangs, and secret call: come to me." Yeah!

The inevitable bring-down, back to the corporation camp, "all those English, Irish, Scotch and European weeds, transplanted to North America, that sad deep sweet beauteous mystery land of purple forest, and pink rock, and blue water, Indian haunts from Maine to California, all gutted, . . . on, used and blasted, man, 'cause a weed thrives on a cesspool . . . let me make it, God . . . all the United Greedies of America." And back to Dallas, to party, where next day D.J. and Tex are "off to see the wizard in Vietnam."

Why Are We in Vietnam? Well, we should all know that by now; we've heard Lyndon hollering about bringing back that coonskin, that's not so hard. Mailer makes it more interesting;; Rusty is in bed sighing to himself after he's failed to get his bear in the first day's hunt, and he's sighing because "the women are free, the Yellow races are breaking loose, Africa is breaking loose, the adolescents are breaking loose, including his own son, the European nations hate America's guts, the products are no . . . good anymore, the white men are no longer champions in boxing, the sons of the working class are running around America on motorcycles, church is out, LSD is in, he, Rusty, is . . . unless he gets that bear, for if he don't, white men are . . . ." Yeah, he's just a little afraid for his manhood.

(Note: All those little dots in the quotes, those little gaps in the narrative, that's just me cutting out some of the raunchiness for you, dear reader. But you really owe it to yourself to read it, to turn on to some of the most beautiful driving rhythmic obscenity you've ever been exposed to.)

Mailer is not just writing about Vietnam, he's telling what's going on in the soul of America. You see, Mailer's hang-up is that he loves America too much. He loves her heroism and her bravery and her cowardice and stupidity. It's not simple, there's a whole lot of rage and terror and wonder and awe wrapped up in that passion. And right now he's very sad about what's happening to her.

Tom's angle . . .

Fisherman lives noble, tragic life

by Tom Harley

On occasion we must all assert our unalienable right of being irrelevant. I would like to make my contribution to irrelevancy in the form of a treatise on trout fishing.

Analogies are helpful in understanding the nature of the trout-fisherman's malady. And of course the most universally applicable analogy is sex. The trout — wily, unpredictable, seductive, cruel, is the female (I have never heard a fisherman refer to a trout as other than "she"). The fisherman — frustrated, gullible, hung-up, naive, grumpy — is the male. For the second week in a row my analogy between the animal kingdom and homo-sapiens breaks down. A woman on occasion shows a willingness to being caught, a trout does not. This is all well and good for the survival of our species I suppose, but it is small consolation to the fisherman.

"Many persons have a rather romanticized idyllic view of the trout fisherman. He is standing in the bubbling, gurgling crystal clear stream; the sun is setting; peace prevails; the (non-Mennonite) philosopher-fisherman is thoughtfully puffing his pipe and casting his fly over smooth pools dimpled by the rises of trout. Man and Nature in communion, embracing one another.

Friends—I wish it were true. But after a million odd encounters with itchweed, trout that won't bite—mosquitoes and bees that will—big, black bulls ("moooo" stomp stomp—splash), dogs who like to bark, thistles and barbed wire, leaky hip-boots, other fishermen ("those . . .are at my spot"), friendly natives ("how's the fishin?" smilingly — they know dang well you haven't caught anything. . .), unfriendly natives ("get off my land, you dry up my cows"), sweat that fogs up the glasses, cold that makes nifty fingered knot-tying impossible, wet that muddies the water.

The fisherman is a tragic hero. He will endure anything, he defies fate. He swears and frowns a little more than your average man-on-the-street, but you cannot defy the malevolent gods without paying a price. Nobility at the cost of one's happiness.

Somehow, even with all the plagues listed above (and more), the fisherman inadvertently smiles at the steadfast little muskrat and lets his ear twinkle to the sound of a robin who is irresponsibly singing rather than diggings worms for the wife and kids. Sometimes (rarely!) a trout makes its way into his creel and a silly grin announces his embarassed pride in capturing a creature more beautiful than he.

Missions Week features Swami, author

by Elizabeth Beyler

Indian Swami Ranganathananda, of the Ramakrishna Order, and theologian-writer, Colin Williams, will be featured speakers during the college's Mission and Service Week, November 11 through 15.

The theme chosen for the week's emphasis on missions and service is "The Church Confronts the World." Special convocations, snack shop discussions, lectures and the presence of Mennonite service agency representatives on campus will mark the week.

The Swami will speak in Monday convocation on "The Spirit of Indian Culture" and at 4:30 in a Public Affairs Forum on "Tradition and Social Change in India." On Tuesday morning the Swami and Dr. C. Norman Kraus will dialog during convocation on the relation of Hinduism and Christianity. After both convocations there will be discussions in the snack shop.

Swami Raganathananda

The Swami has been a monastic member in his order since 1926. From 1962 to 1967 he was Secretary of the Ramakrishna Mission Institute of Culture and School of Humanistic Studies in Calcutta.

Theologian Colin Williams will be here on Wednesday and Thursday of Missions and Service Week. The Wednesday convocation speech delivered by Williams and later discussion in the snack shop will center around "Secularism as a Religion." At 7:30 Wednesday evening he will speak on "How Does the Christian Converse with Secular Man?"

Williams' Thursday chapel presentation, "The Validity of the Secular as a Dimension of Christian Concern" will again be followed by snack shop discussion.

Williams, who in the past has served in departments of evangelism for the National Council of Churches and the World Council of Churches, is currently Director of Practical Ministry at the Divinity School of the University of Chicago. He is one of a group of contemporary theologians who are approaching the problem of communicating Christian faith to secular man.

Williams' books include **Faith in a Secular Age** (a text in some Christian Faith classes), **Where in the World?** and its sequel, **What in the World?**

Wednesday through Friday, Mennonite service agency representatives will be available in th snack shop from 8 a.m. until 5 p.m. for counsel and advice.

At 9:30 Wednesday evening, following Williams' address in the church-chapel, Ed King will speak in Kratz Public Lounge on "Agriculture, Pax and Rural Development Needs in the Developing Countries of the World." King, an Ohio State graduate in agriculture, spent three years in Bolivia under MCC working on agricultural, economic and literary development programs.

Friday convocation "wrap-up" —a campus panel discussing various approaches to missions and service—will conclude formal activities of the week.

Dr. Colin Williams

Cost of education at GC to rise again next year

It will cost the GC dorm student $125 more to go to school next year. Fees for off campus students will be increased by $85.

Each trimester's cost will be increased by $55, terms in the spring will cost $15 more than previous summer terms. The spring trimester costs $780 as compared to fall and winter costs of $960 per trimester. J. B. Shenk, assistant to the President, said the $180 lower cost in the spring term is an attempt to encourage increased enrollment during that time. He pointed out that if 132 students who have enrolled in the fall, enroll in the spring trimester instead, approximately $400,000 could be saved because it would not be necessary to build a new dorm.

Dean Carl Keider stated that "the number of courses in the 1969 spring trimester will be more than double the offerings in the 1968 summer session "

Shenk said the Board of Overseers cited three reasons for the increase:

1. The college budget is under general inflationnary pressure.
2. Salaries on higher education are increasing.
3. Goshen salaries are far behind national average and some effort must be made to catch up.

The GOSHEN COLLEGE **Record**

VOL. 70 GOSHEN COLLEGE, GOSHEN, INDIANA 46526, FRIDAY, NOVEMBER 8, 1968 NO. 4

German SST . . .

Profs Oyer, Weaver visit Germany, investigate future student programs

by Margie Groff

"It was successful; we got the leads we needed," commented Dr. Henry Weaver in describing his recent ten-day trip to Germany with Dr. John Oyer.

The professors visited Germany with a broader purpose than merely planning for another SST unit. One of their objectives was to contact the Goshen students presently studying in Marburg, Germany, and Strasbourg, France, and to re-evaluate both programs. Further, they were to investigate possibilities of establishing various programs in cooperation with the federal and "lande" (state level) governments, and to look into opportunities for student involvement in social welfare programs of Frankfurt and Cologne.

In Marburg and Strasbourg the professors found the Goshenites relatively happy—"The French girls are cold, the boys overfriendly."—and the Junior Year Abroad program itself "really very excellent." Because of this and "already too many" programs of this sort, no new university-based programs are in the offing.

The West German government officials proved very open and eager to cooperate. On the federal level, possibilities were opened up for an exchange-type program for students wanting to live in German homes. The "lande" governments would possibly help to coordinate activities.

It was thought that one primary purpose of any program set up in Germany would be to study tension between East and West, but because the professors were unable to enter East Germany, little progress was made in this area.

No definite program has yet been proposed and it will probably be almost three years before any study unit in Germany becomes a reality. However, Weaver did indicate something of what a German "SST"—a unit in Germany or may not fulfill SST requirements—might involve.

Any program in Germany would necessarily be different from present SST programs in the Caribbean because of differences in cultures. Germany, although she has many social problems similar to those in the United States, has no underdeveloped areas. Thus, any service part of the term would be either nonexistent or related to an International Voluntary Service unit.

A second difference in any program in Germany would be emphasis on language. Weaver feels that a greater sophistication of language ability would be necessary in Germany than is now needed in the Caribbean SST units. Because of this, a program in Germany could become primarily one of language study.

Noting that the college already has units established for studying Spanish and French, Weaver stated that the idea for a German study unit was an outgrowth of a concern that students not by-pass German. He stresses that the language is necessary for graduate school as well as being a part of the Mennonite tradition.

Although no definite plans for a permanent program have been developed, Goshen students will quite possibly be given the opportunity to participate in a seminar-type study of East-West tension in Germany. Such a program would be conducted in cooperation with the other Mennonite colleges in the summer of 1970.

Senate debates open dorms; submits issue to referendum

On October 30 Senate debated the controversial open dorm recommendation. Sponsors Senators Renee Cook, Mike Klaus, Dean Schertz and Ruth Yoder presented Senate Recommendation 5S-3 to the Senate and a diversely represented crowd of 70-80 onlookers on November 6. The recommendation proposes that all student housing be open to members of either sex on Sunday evenings each week. Provisions of the recommendation include visits by invitation only, an open door, lights on policy, sign in-sign out and ability of floors to suspend the privilege.

The stated purpose of the recommendation is "for . . .creating a private, informal atmosphere on campus for mixed group interaction."

After presentation by Senator Klaus and tendering of rationale by Cenator Yoder, Senator Schertz announced the result of a "crude poll" conducted in most of the dorms. Without results in High Park and Kulp included, the poll indicated 69 per cent in favor of the recommendation and 31 per cent opposed.

The floor was thrown open to discussion and questioning and argument was rapid among spectators, who were allowed to speak upon recognition. Major objections raised included opposition to the recommended time for dorm visitation (5-10 p.m.), concern for the privacy of the roommate, the basic necessity for such a measure in the first place, and consideration of constituent and general public opinions.

The faculty senators indicated that their constituent's feelings about the recommendation were largely negative, and discussion intimated that the constituency, particularly parents of students, would react mostly negatively also.

Discussion of the measure indicated no student-faculty, young-older polarizations. Articulate and less articulate arguments were presented in rapid-fire succession, with no heavy silences. Senator Leatherman remarked that he was "delighted to hear controversy going on" and other senators expressed their feelings that GCCG should be, and perhaps is with the open housing issue, providing a viable forum for debate.

A Senate vote on the recommendation was discouraged at this point. Instead, the president was instructed to appoint a special committee which would further explore Goshen College opinion on the open housing recommendation. The functions of the committee would include conducting a referendum, employing the dorm councils as instruments of discussion and data gathering, and holding hearings. The committee was gieven a four-week working period.

The Senate voted to accept Recommendation 5S-3, concerning a course auditing policy which would allow full-time students to audit courses free of charge. The recommendation, prepared by Senators Phil Rich and Mike Klaus, calls for the student to secure permission to audit the course from the professor, who in turn is responsible to tell the registrar which auditors, if any, he will allow in his class.

The faculty accepted the free audit recommendation, as did, then, the administration, which made the recommendation official policy.

'Come what may'

Ramzi Farran loves life and people despite background of prejudice and hate

by Gail King

"I grew up in hate and prejudice," said Ramzi Farran, GC graduate, describing his early life in the turbulent Middle East. Although he no longer condones the ever present violence in his homeland, he is still deeply concerned with what he calls "my Viet Nam".

Earlier this fall, he declined buying an L-M ticket because the Israel Chamber Orchestra is featured as part of the series. Ramzi has no doubts that this Orchestra is not part of a cultural exchange, but a means of raising money for the Israeli treasury "money that will go to kill Arabs. My family lives near the (Jordan-Israel) border; they could be among the first to die."

Pacifistic in attitude toward the Israeli-Arab struggle, Ramzi, an Arab, does not hate the Jewish world; he only repudiates the Zionist movement and actions of the Western world for what they have done to Palestine and its Arab population.

Ramzi was born in the new city of Jerusalem in what was then British controlled Palestine. Although Ramzi now holds Jordanian citizenship, he considers himself a Palestinian. In 1948, the United Nations sanctioned the new state of Israel, and the Farran family was forced to flee to Damascus, Syria, leaving everything behind.

Later they moved to Jericho (since the '67 war, Israeli) where they now live. Ramzi's father, a wealthy businessman who owned Jerusalem's largest movie house, and a large taxi fleet, was penniless overnight and was too old to work to provide for his family. Support came from an older daughter who got a job with the Jerusalem office of MCC.

Only one of many victimized Arab families, the Farrans can communicate with their son living in Amman, Jordan only by sending him letters through Ramzi in the United States. His family has long since accepted its plight, says Ramzi. They no longer care, for they no longer believe that anything can be done until one side completely dominates. They are ready to die anytime.

Attending a grade school of his Greek Orthodox faith, Ramzi was early pressured by his family to study hard. "I hated it," he said. But his hard work soon paid off. He received full scholarships to the best schools in Jordan. Under the influence of his sister and MCC, Ramzi decided to accept a scholarship to Goshen College.

While in high school, Ramzi was associated with, but not a member (known members were not admitted into the U.S.) of, an anti-West, anti-King Hussein student political organization whose aim was to see the Palestinian Arabs reinstated in their homeland.

The students started demonstrations and riots, during one of which his girlfriend was shot three times by Jordanian police. According to Ramzi, this group was able to prevent Jordan from entering the United States - sponsored Baghdad Pact by staging a nationwide school strike and demonstration.

At Goshen College, Ramzi found relief from the constant family pressure to study that he had so disliked. "No one made me study so I didn't." He openly challenges anyone to equal his record of skipped classes. Graduating in 1968 with a BA in Chemistry, Ramzi is now back at GC completing his requirements for a teaching license.

His first year at GC—1965—was rough. Leaving his family and friends and adjusting to a new life was bad enough, but then while working the summer of his freshman year at I-XL in Goshen, he lost his right arm to a "man eating machine."

Ramzi accepted his loss as he had accepted the loss of his homeland, the loss of his friends and the losses of his family. "One arm is bad enough,' he said, "I don't know what I'd do with two." Several of his former female associates agree. "Besides," he mumbled, crushing a walnut shell, "I have teeth." Ramzi says that not all GC students know he has an artificial limb. Some still ask him why he wears that weird glove on his hand.

Formerly Greek Orthodox, Ramzi was ex-communicated for attending Protestant churches. Boarding at a Jordanian Quaker High School away from home, Ramzi was greatly influenced by Protestantism. So at GC it was fairly easy for him to move into the Mennonite Church, especially since, he said, it was a move from a more conservative to a more liberal faith. The ideas of total love and nonresistance, Ramzi found rather difficult to accept, particularly because of his heritage. He is now a member of the Goshen College Mennonite Church.

The future beyond Goshen College is uncertain to Ramzi. Perhaps there will be graduate school, perhaps TAP or perhaps anything that just comes along. He does not intend to return to Jordan, for he feels no loyalty, and despite the loss of his arm, he would be immediately drafted into the army. He is uncertain about remaining in America, for he does not like the U.S. stand on the Middle East.

Ramzi's attitude towards the future is quite in keeping with his general outlook on life; let come what may, he does not care. He loves life and people, yet from his past he says he has learned it is futile to try to shape events.

By Gail King

Ramzi Farran

learing to accept loss

Study day to weigh effects of violence

After considerable review, the Senate-appointed steering committee presented to GCCG its recommendation that the All-School Study Day be centered around a study of violence. Suggested subjects under this general topic were the psychology of violence, the Christian alternatives to violence, the history of violence, violence and aggression, a biographical study of violence (Fanon, Guevara), and the effect of violence in the mass media.

Included in the recommendation was the date of January 31, 1969, as the best time for the Study Day.

The Senate is presently selecting a working committee to prepare the details of the All-School Study Day.

Economics tests stolen

Sometime Thursday evening, October 31, one or more persons made "unethical and illegal" entry through a window into the private office of Dean of the College, Dr. Carl Kreider and removed from a desk drawer eleven copies of the mid term Principles of Economics test to be given the next morning. At least such is the belief of Dr. Kreider.

According to Kreider, his secretary placed the printed tests, each numbered and clipped into groups corresponding to class rows, into his possession sometime Thursday. After examination for errors, Kreider placed the test into a desk drawer. As he passed the test to his class, there was a shortage of tests. Dr. Kreider quickly obtained xerox copies so that the test could proceed. After the exam, Dr. Kreider sorted the papers and discovered that tests 56 through 66 were missing—exactly one clipped group of tests. Dean Kreider had no doubt the papers had been stolen for "selective studying."

Kreider found it distressing that someone would be this dishonest just to get a good grade. He did not at any time ask for anyone to turn himself in. Yet he said he hopes he is not being naive in holding a vague hope that someone will.

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Dr. Epp evaluates world situation

by Lynn Bender

(Editor's note: Dr. Epp was Peace Emphasis Week Speaker)

"We are as close to nuclear war as we have been in 26 years. Things will get darker before they get brighter."

As a scholar, theologian and journalist, Dr. Frank Epp is a perceptive man involved on many fronts of action in the world today. His duties as professor of Russian history at Ottawa University, assistant pastor of an Ottawa Mennonite church, director of MCC Peace Section, and free-lance journalist have given him many interesting insights into today's happenings.

Dr. Epp sees the danger today as a rise in the "frustration level." People sense "a lack of love in the world," he says. The Americans are frustrated because they find their military unable to win a war. The adult generation cannot understand student unhappiness and disorders.

Epp's role as a journalist has led him to Asia, Europe and the Middle East in recent years. As he observed different world situations, he saw the big powers following in the steps of the empires of the past. "The pattern is to dominate as much of the world's economy as is to their advantage, to protect and extend this dominance by military means, to support it with an ideology — to give it a halo — and in the process lose any positive contribution the nation might have made to the world."

As a Canadian, Epp lives in a nation which is under the shadow of American influence. Canadians have been made aware by recent government reports of the huge extent of United States control of their economy.

The basic element of domination in Canada is the same as in the rest of the world. However, Canadians have been less disturbed about this because of the close cultural harmony of the two nations, and also because Canada has benefited economically at the price of independence.

Many Canadians accordingly have not been alarmed at the thought of a possible assimilation into the United States. Recently, however, America's international and domestic problems have made Canadians realize it might be better to remain apart. The New Democratic Party, a small party to the left of the Liberal Party, has made this concern their main issue and is tremendously popular on college campuses.

Canadians are as deeply interested in American affairs as in their own. There is a realization of the extent to which their destiny is tied up with that of America. The majority sentiment probably supports the American role in Vietnam, feeling the U.S. is fighting for Canada. Accordingly, some 2000 Canadians have enlisted in the American army to fight in Vietnam.

Even so, there is a minority which feels that it is the Vietnamese who are fighting for Canada by tackling the U.S. empire, that this is something Canadians will have to face up to someday.

Although there is an increasingly dark picture, however, Dr. Epp believes that "what is for society a Dark Ages can be for the individual the brightest time—the darkness points out the light." There is also reason to be encouraged by certain recent happenings.

Dr. Epp feels that the possibilities of nonviolent action should not be overlooked. "McCarthy toppled Johnson without a gun; Martin Luther King has effected a revolution. King's contribution will become clearer as time passes—a true revolutionary grows with the years."

Epp sees more people beginning to take risks, "becoming more like Anabaptists." This is happening with young men who are defying draft laws and risking prison; ("the value of jail should not be underestimated; to Gandhi and King it was very important.") But young people should not be arrogant; they should be aware that there are courageous church leaders "fighting lonely battles," supported neither by their constituency nor by the young.

Dr. Epp is in a position to understand the views on both sides of the gap. "Adults, generally, and I myself, sometimes find it tremendously hard to understand why students seem so unappreciative of education. When I grew up, university was not taken for granted, one had to work for it. And I was so grateful, tremendously grateful for the opportunity. But I try to point out, to adults who complain, that there's hardly ever been a student generation treated with less respect, a time when politicians have been more hypocritical, or when universities have had such low integrity."

Frank Epp's first love is journalism. "It is one of the most exciting careers; I only wish that I had started earlier." He says that in college he tended to avoid English. However, in 1953 he was asked to head up the **Canadian Mennonite**, which was then intended as a youth magazine. Under his care until 1967, the publication has grown into a major church magazine.

"Journalism provides great opportunities to combine one's commitment to a faith and one's interest in the world." To the question of the problem of reconciling a commitment to faith with objectivity, he answers," How can secular news reporters who are committed to being patriotic be objective? Their ideological commitment prevents it."

"How do you reconcile journalism with Christianity? Well, isn't journalism truth, honesty, humanity? What is Christianity?"

Swahili language class reveals African culture

Twenty to 30 GC students are learning Swahili under the auspice of the Afro-American Society. Swahili, a mixture of Bantu and Arabic elements, is the predominate language of East Africa.

According to Oliver Hardaway, club president, studying the language is an attempt to understand aspects of African culture. Open to all students, the class meets every second, third and fourth Monday of each month for 30 to 40 minutes in Science 101, and offers students a chance to compare African and American cultures through the use of Swahili.

Paul Biswalo, a GC student from Tanzania, has been teaching basic conversational patterns that are commonly used in all Swahali-speaking countries. He is assisted by GC students, Eva Sulemani, also from Tanzania, and Jim Miller.

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Goshen College is concerned about what is happening in Biafra—it is the kind of thing that should happen at a college. But what can we really do about a situation of this magnitude? John Conrad talks about the frustration of waiting for an organization to catch up with the group of GC students wanting to go to Biafra. Tom Harley thinks he is madly thrashing about and accomplishing nothing of measurable value. The historical complexities of Nigeria-Biafra are almost beyond comprehension. But we must at least attempt to come to terms with what is happening there. The Senate has started to move, while students are skipping meals and raising funds and are willing to go to Biafra. Our concern is vital; it is part of the reason GC exists.

Biafra: what effect can / will GC have?

Students feel called to Biafra

Although we were all aware of the Nigeria-Biafra conflict and the need for help there, it took Dr. Shellenberger's chapel address and appeal for help to drive the "reality" of the situation home. By that evening eight people wanted to volunteer to go back to Biafra with the Shellenbergers. We arranged to meet with Dr. and Mrs. Shellenberger on Sunday. By the meeting time, the group had grown to 20 people.

The Sunday meeting was an exciting experience. Shellenbergers couldn't believe us and we couldn't believe them. We were ready to do something about the situation. Although Shellenberger had just returned from Biafra he wasn't quite sure what was needed at present. The only solution seemed to be to go and find out. How could we, educated, unskilled people be of value? Shellenberger talked in terms of 100 people to put food in mouths, a peace army, a migrating church. The possibilities are unlimited. Would MCC and Mission Board be able to fit these types of goals and objectives into their program? There was some doubt, but we decided to try. We approached Dr. Atlee Beachy to represent us to MCC. From that meeting came questions about passports, inoculations, etc.

On Tuesday, Duane Beck and Dr. Beachy approached the Mission Board's Relief and Services Committee with the proposition that Dr. Shellenberger and someone else representing the Mission Board and MCC go to Biafra in the next few weeks. This "investigation team" would evaluate the situation, come back and set up a team to meet the specific needs they discover in Biafra. The reaction of the committee was favorable. There were some questions, but they liked the idea.

The group was in high spirits. A meeting with representatives from MCC and Mission Board was scheduled for Monday, October 28.

At that meeting the investigation team idea was more or less approved. Besides that we were "brought back down to earth" and informed of the immense and innumerable problems involved. Although the reaction of both MCC and Mission Board was surprisingly favorable, the out-come was, "We don't see any use for your type or group now. Things might change, however, in six months or so. Perhaps you could be thinking of two to four people among you who would be most qualified."

Now we are waiting to see what develops. There are lots of questions in my mind. The agencies for relief need skilled and qualified people. Shellenberger says skills aren't necessary. . .nice, but not essential. Is a Quaker Action-type of group a possibility? What is a college for? Can't we be trained in some skills?

Goshen College is bursting with potential. Have you heard of **As You Go** by J. Howard Yoder? What is religion club doing? Talk to a seminarian about John Miller's course in discipleship. Look at the possibilities in the GCCG's proposed course review.

If we want to revolutionize and change, look around. Listen. Something's happening. Catch the vision, Man. "You shall indeed hear but never understand, and you shall indeed see but never perceive."

Who's for a drive through the lawn? A pumpkin in the fountain?!? Forget it.

John Conrad
former GC student

GCCG confronts campus w

When GCCG was confronted by the need for relief funds for Biafra,that body reacted with a "pull out the stops" bill and formed a committee with broad powers to disseminate information and to set up fund raising activities both on and off campus. Tom Harley, Harold Bauman, Roger Golden, Janice Minor, and John Conrad made up this committee. The possibilities for working closely with local churches and following through on suggestions within the senate's bill (work days, sales, creative promotion, general G.C. community togetherness in working at a shared goal) seemed exciting.

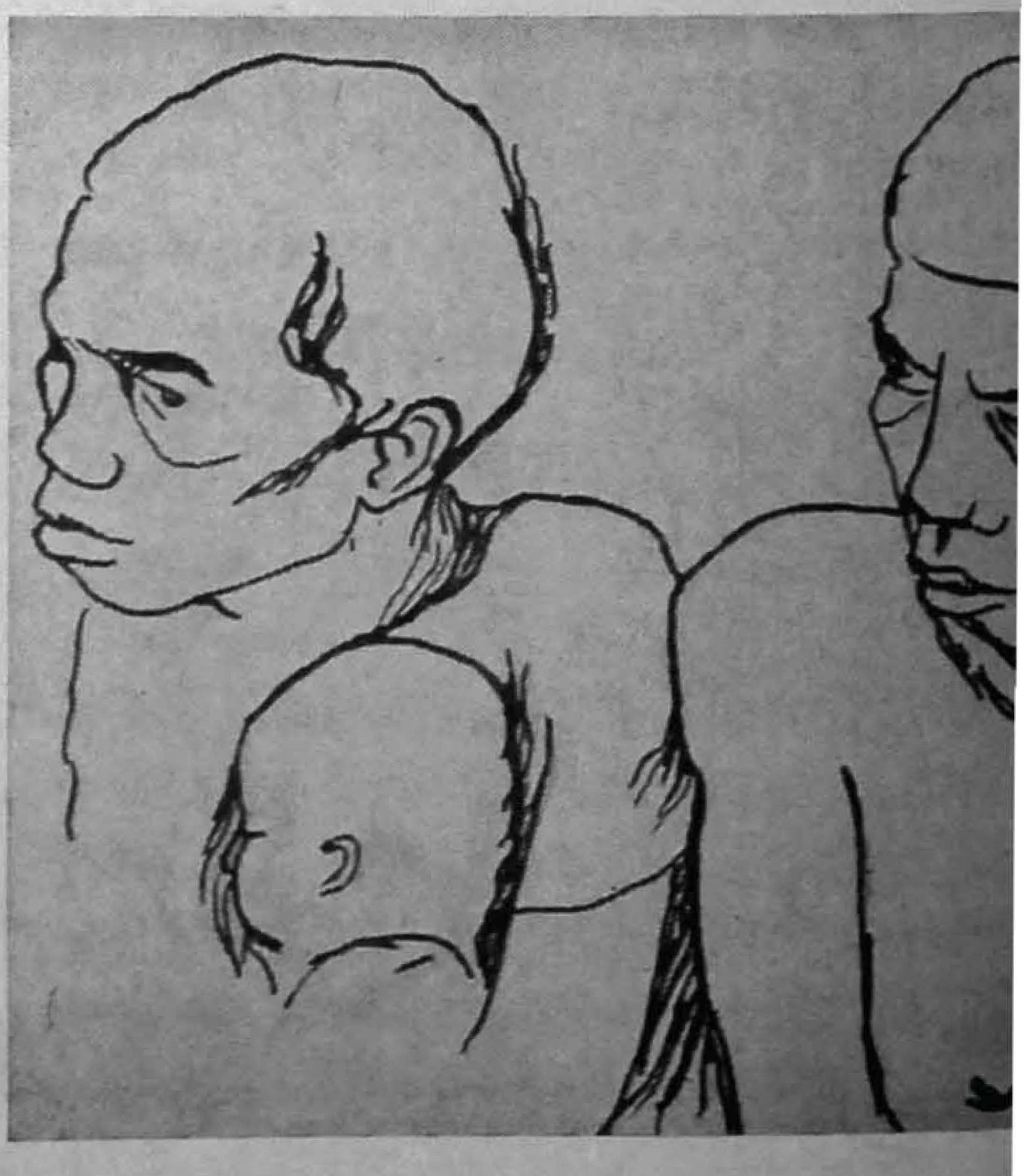
——o——

The old saying that a camel is a horse designed by a committee is overly kind. One is lucky to come up with something so similar that it still has four legs and a head.

Like Caesar I was ambitious and like him I learned the quick cure for vaulting ambition is a few stabs in the mid-section.

Senate Bill — "Vaulting ambition which overleaps. . ."

Biafra a mess. Needs our help. GCCG wants a bill to see what we can do. Harley volunteers. Involve the city of Goshen as a whole as well as school. Workdays. Fund drives. Unparallelled de-



Conflict caused by artificial boundaries

Nigeria, like almost every other black African nation, is an arbitrary creation of the colonial powers that divided up Africa in the late 19th and early 20th century. It is composed of a number of tribes which has little in common and its citizens are more loyal to their tribe than to their nation. Nigeria's three major tribes are three of the most highly developed in Africa: the Hausa of the North, the Ibo of the East, and the Yoruba of the West. At this time, as we are all well aware, Nigeria is the scene of a violent civil war between the Federal Military Government and the secessionist state of Biafra.

The roots of the present conflict are found in the independence movement following World War II. During this time political parties were formed along tribal lines, first the Ibo led National Council of Nigeria and the Cameroons, then the Yoruba Action Group, and finally the Hausa Northern People's Congress. When independence was achieved in 1960, a federation of the three regions (the North, East, and West) was formed (a fourth Mid-western region was formed out of the Western region in 1962). A coalition of the dominant northerners and the Ibos came to power and relative stability was kept for the first few years. This stability was upset when a power-hungry Westerner, S. L. Akintola, tried to ally with the North to take over the West. The Ibos feared a Northern takeover of the country and the Ibo controlled army seized power under General Aguiyi-Ironsi in January 1966, killing prominent Northerners, attempting to do away with the federation and form a more centralized government. The Ibos had been migrating to the North for 30 years and getting many of the best jobs. Tension had been building up throughout this time, and now Northern fear of an Ibo dominated centralized government caused it to break in open violence. In May, Ibos were killed in riots in the North. On July 29, 1966 Northern leaders seized power killing Ironsi and other Ibo leaders Further riots in the North in September and October resulted in the death of 6-30,000 Ibos and a mass migration of 1.8 million Ibos to the Eastern Region.

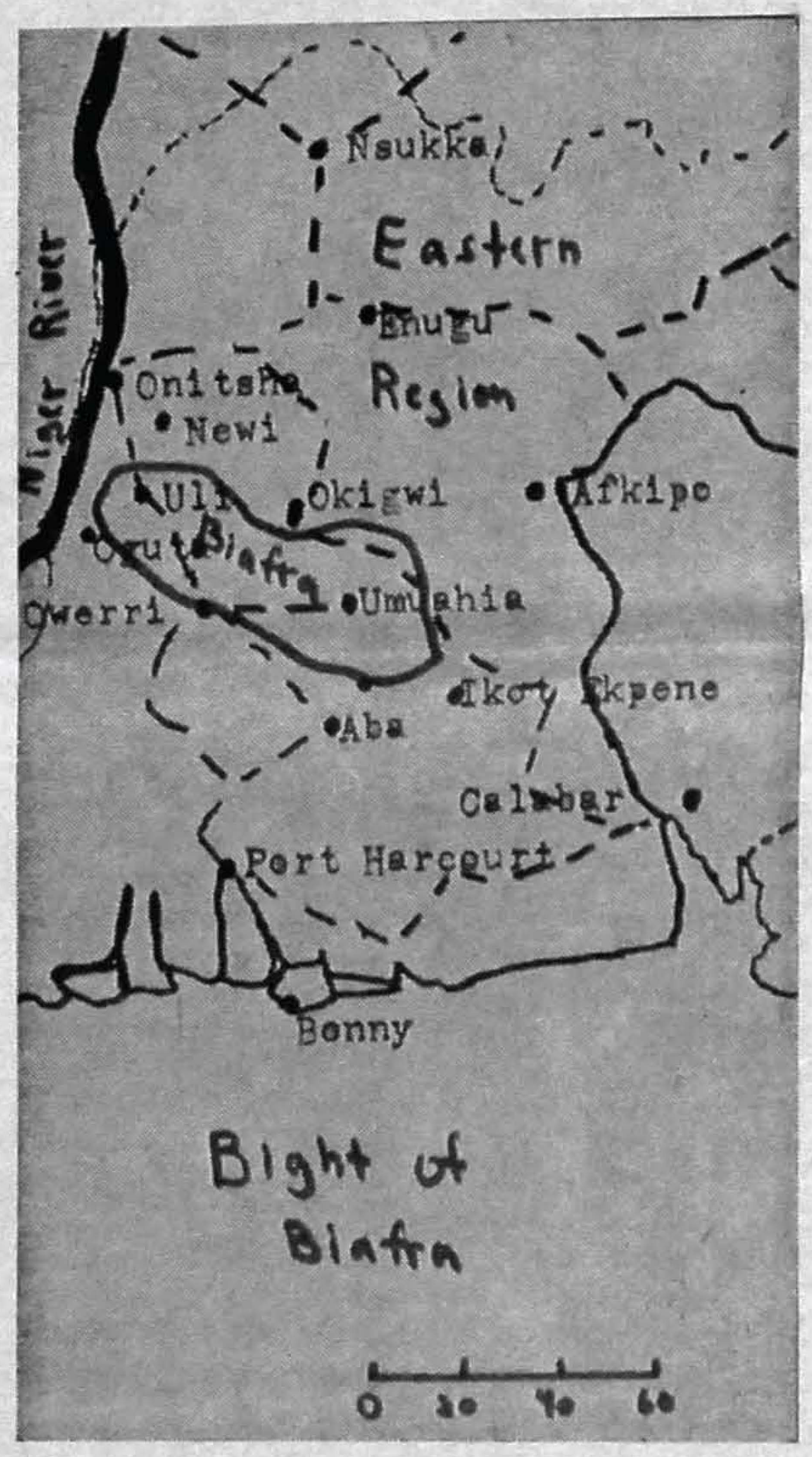
Things might have calmed down at this point. The leader of the new Government was Col. Gowon, a member of a Northern Minority tribe, a Christian (most Northerners are Moslems), and a genuine nationalist. In January, 1967, a new plan was drawn up which would divide the country into 12 states, none of which would dominate. But fear had gained the upper hand. The Ibos stood to lose their oil (the oil is actually on land held by an Eastern Minority tribe) by the new plan, and feared further massacres. In May, 1967 Col. Ojukwu declared Biafra independent. Gowon at first only reluctantly began moves against Biafra, but in August, Ojukwu made a major blunder. He seized the Mid-Western region and threatened to move on Lagos the capital. The Mid-West had until then been neutral, and might have served as a negotiator or a buffer zone against federal troops, but now became openly hostile.

At this point it might be worthwhile to consider the role of minority tribes in the struggle, as the Mid-Western region is a minority tribe region. The minority tribes make up over one third of Nigeria and over two fifths of Biafra. They have suffered most from the Biafran conflict, as they have been massacred by both sides, and have been the last to get food on either side. They have the most to lose if Nigeria splits up and the most to gain from the new 12 state plan. They now lead the army and are the most violent opponents of Biafran secession.

After the invasion of the Mid-Western region the Federal Army made an intensified drive into Biafra. They had already taken Nsukka and Bonny and so took Enugu and Calabar. Onitsha and Aba have since falled and now Umuahia, Ojukwu's capital is the only remaining Biafran held town. Biafra still holds only about 1 to 2,000 square miles of territory. The Federal army is larger and is better equipped. It is getting arms from Great Britain and from the U.S.S.R., including several Soviet planes. By all indications Biafra is done for, but there are two important considerations which will affect when she falls. Within the 1 to 2,000 square miles are four to six million Ibos who believe they are fighting for their lives. What the Federal troops have done is created what one author describes as a large concentration camp, but the Ibos, unlike the Jews in World War II, are armed, and will fight to the last. The French are supplying them with arms and as long as they continue to do so, the Federal advance will be slow and costly. The second consideration is that guerrilla actions have already begun behind the Nigerian lines and will probably continue once Biafra ceases to exist territorially. All peace talks have broken down and the UN and the Organization for African Unity are not eager to begin further talks.

There are three important problems in the present situation, besides the supreme problem of bringing the conflict to an end. The first is the problem of starvation. It is estimated that around one million have already died of starvation and protein deficiency. The Red Cross announced that the situation was under control, but it is still very serious.

The second problem is closely related, the problem of getting food in. It is now being flown in, but the Federal government refuses to permit



this since guns are also being flown in. The Federal government has offered to permit food to come in through relief corridors on the ground, but the Biafrans fear that troops might follow the food, and their fears are probably justified.

A final consideration is that of Genocide. The official policy of the Federal government is not to allow it; at least one Federal soldier has been executed for killing Ibo civilians; but the Federal army has six officers for every 1,000 men, the men are conscripts with little training and discipline, and often the officers and men don't even speak the same language. The Federal army is an unruly mob which has lost more men through accidents and panics than to the Biafrans. At least 4 missionaries and relief workers have been killed by the army with the officers unable to stop the killing. Ibos which have surrendered have been well treated and cared for, at least on the Northern and Eastern fronts. Ibo fears of Genocide are not justified by government policy, and in some areas not justified by reality.

The basic cause of the conflict is fear and misunderstanding. Neither fear nor misunderstanding seem to be abating on either side of the conflict, and things will probably get worse before they get better, if they ever get better.

—Dean Jost

...with the problem

...1. Goshen News layouts. Programs to be ...o churches. Fasting for students. Sales. ...ion.

...ity —Goshen News OK if churches go ... Churches have shown an interest—only ...n, we haven't heard from them again— ...e don't. Goshen Chamber of Commerce. ...ng and hawing, "this is out of our line." ... available for duty. Thank God for Janet ...lder. Fastings OK but what else is? Do ...ief agencies really need money anyway? ...e thing a waste? We couldn't supply man... to "educate" churches if they did re... Everybody busy. Promises to keep— ..., Convo.

... much for schizophrenic outbursts from ...emi-competent committee chairman. Now ...feteria "fasting" is a reality, we are look... other ways to raise funds and "Spread ...rd" about Biafra-Nigeria. So much de...on how much people are willing to "put ...lves out." Could girls sell boys box lunches ...with a date of course)? Could some enter... young group of musicians put on a "bene...ncert? Etc. Etc. Tell us what you're willing ...

Tom Harley

Physics for service . . .

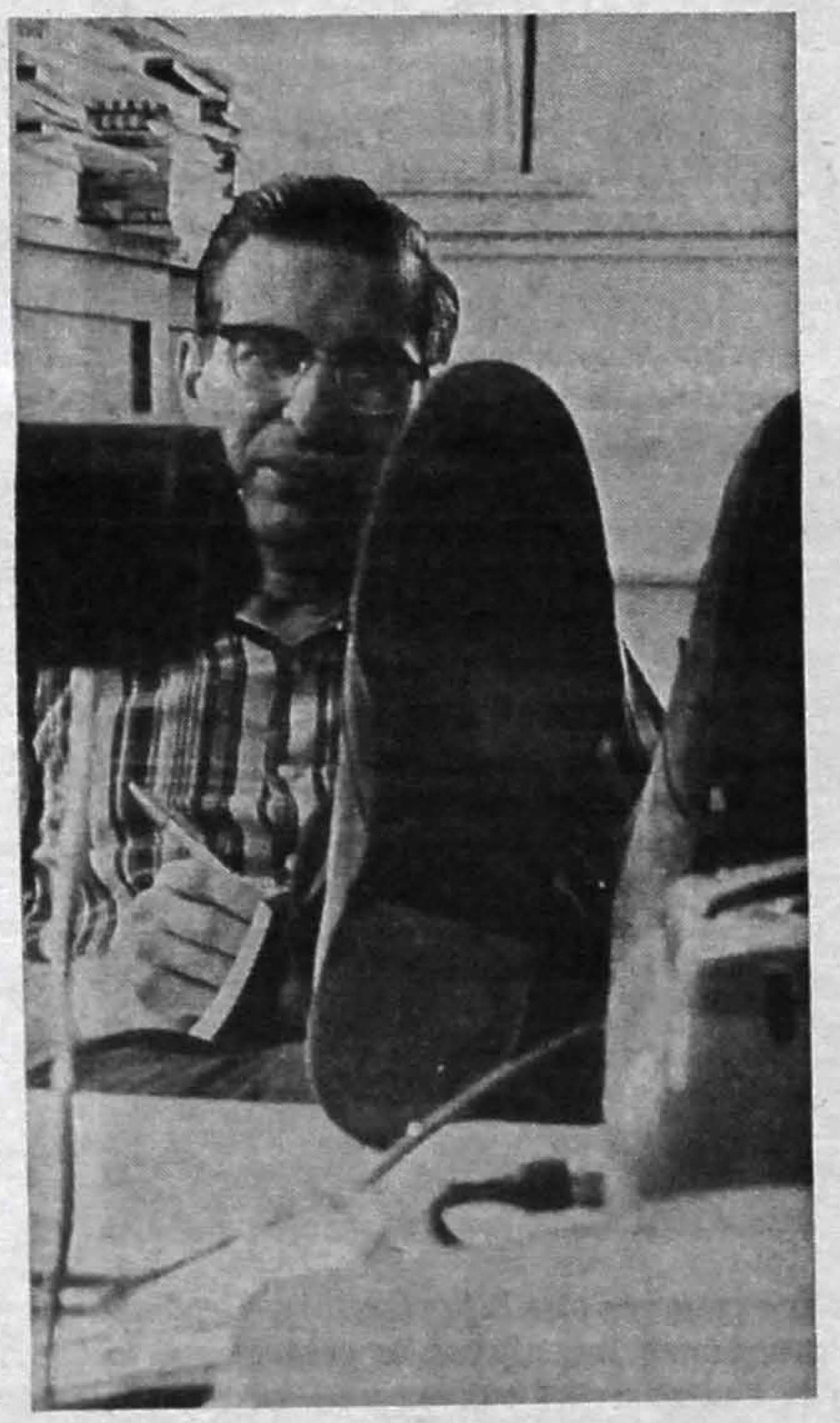
GC prof aids Bell Tel and AEC in construction of X-ray equipment

by Jo Kennell

"**BUSCHERT, PROF. ROBERT CECIL, Dept. of Physics, Purdue University, Lafayette, Ind. SOLID STATE PHYSICS, Preston, Ont. Can., Nov. 28, 24; m.48, c.3. B.A. Goshen College, 48; M.S. Purdue, 52. PH.D. (physics), 57. Instr, physics and math, Goshen Col, 48-50; mem. tech. staff, Bell Te. Labs. 56-58; ASST, PROF. PHYSICS, Purdue 58- structure of semi-conductors; Germanium and silicon.**" American Men of Science **1960, p 541.**

Yes, it's the same scientist you find on the other side of those black window shades in the basement of the Science Building. Check out the small office with the pink door—No. 004—and you will most likely find him at his desk, half hidden by the stacks of papers and books in front and massive black machines behind him.

Is this the same Professor Buschert who "likes to golf in the summertime and dream of golfing in the wintertime"? Is it true as rumor has it, that in his era as a student at GC, certain male students set Model A cars on the railroad tracks going through campus? And is Prof. Buschert a product of GC at a time when the emphasis was to be a missionary and everyone aspired to this goal in much the same way as they surge to social work today?



By Gail King

Robert Buschert relating physics to Christianity

After graduation from GC, Prof. Buschert taught here from 1948-50. Then he got his Ph.D. at Purdue in '57 and worked at Bell Telephone Laboratories until 1958. From 1958-65, he was physics prof at Purdue. He is now beginning his fourth year as physics prof at GC.

"The pressure for research at GC is that which you generate yourself, and to be a good scientist, I feel I want to do research. Of course, at Purdue research is the all important thing." GC differs from Purdue in other ways; he said there are fewer students per class; profs from different departments know each other; and he has control over content and scheduling of classes.

Feet propped up on the cluttered desk, he talked of relating science to Christianity. He said the problem is that although "our faith has given us motivation and the answer to many whys, it keeps getting pushed back farther." This is the "age of the specialist" where there is someone to take care of everything. This poses the main question for our society: "Why do we need faith, since we have experts for everything?"

He noted further, "Things have changed. . . When a science is making its most rapid progress, everybody is optimistic; this new advance is going to explain everything, solve all our problems." Then, he chuckled and talked about the problems that come creeping in, the unexplainable things, snags that won't go away and the scientists and the public become more cautious. He places physics at this "cautious stage," with molecular biology as the "hot field" with the optimism of all to explain everything.

As he leaned back in his chair and looked at his machines around him, I sensed no pessimism in his mind about his field, and he remarked, "We've gone through the cycle enough times," Fifty to sixty years ago everything seemed to be explained in physics and students were advised not to go into the field because "everything had been done." The difficulty now is that it is so specialized. The pessimism at the moment in physics is the problem of "what are elementary particles—the basic building blocks. It looks more confusing at the present time."

"Our technology rests on physics," he asserts. "Behind each technological advance is the reasoning of physics."

"Throughout the country there is a declining interest in the area of physics on the part of students," he claims. He gives three reasons for his concern: the space feats seem like old stuff; we are getting used to living with computers; students are now caught up in politics and social concerns (which partly explains the new trend to sociology); and because "technology has so dislocated society," many idealistic students are suspicious of science. Reflecting on our own campus, he noted that because of our Mennonite background with an emphasis on service, more students end up in medicine or sociology than physics or the other physical sciences.

What service aspect does physics offer? Studying his checked tie, he shared experiences at Purdue and Bell Tel Lab and summarized that his "limits have been those of time not profession." He sees the aid to underdeveloped countries requiring either industrial or agriculture technology.

"I'm concerned with the growing technological illiteracy of people," Prof. Buschert continued. He predicted that there will be increased technological advances which will call for increased knowledge. To be suspicious, to retreat and withdraw would be "the Amish approach," which offers no solution to world problems.

As to the question of computers threatening to replace man's functions, he grinned, "Our view of man is more complicated than before, considering his emotions and feelings." Thus computers are not so much of a threat as a help to gain a larger view of man. When machines replace muscle work, people feared everything was out of control and robots would be marching around. Now it is simply a blessing that one person does not have to spend all that time just checking chapel-convo attendance.

Prof. Buschert has indeed been an active American man of science. He developed a method of measuring "x-ray lattice parameters to a much higher sensitivity than had been done before. With this method he is studying "formation of defects under high energy bombardment and changes in lattice parameters due to the presence of very small amounts of impurity atoms."

The measuring equipment for this method is presently at Purdue where Prof. Buschert has been supervising graduates in research.

This past summer at Bell Telephone Laboratories, Allentown, Pa., he developed an even better method which he hopes will give some results obtained no other way. He is presently working on the equipment with Dennis Kauffman and Professor Albert J. Meyer. He plans to build this equipment at Bell Tel Lab also.

As a result of a lecture Prof. Buschert delivered last summer at Oak Ridge National Laboratory, Oak Ridge, Tennessee (The Atomic Energy Commission Laboratory), he will be doing joint research with them using the equipment here at Goshen which he will build.

Commenting on the specialization of physics in grade school, he stressed that the undergraduate program should be general education to get "religious, political and sociological ideas instead of just cramming in specialization." When questioned about SST messing up a science major's tight schedule he laughed. "Yes, but I'm glad to live with the complication."

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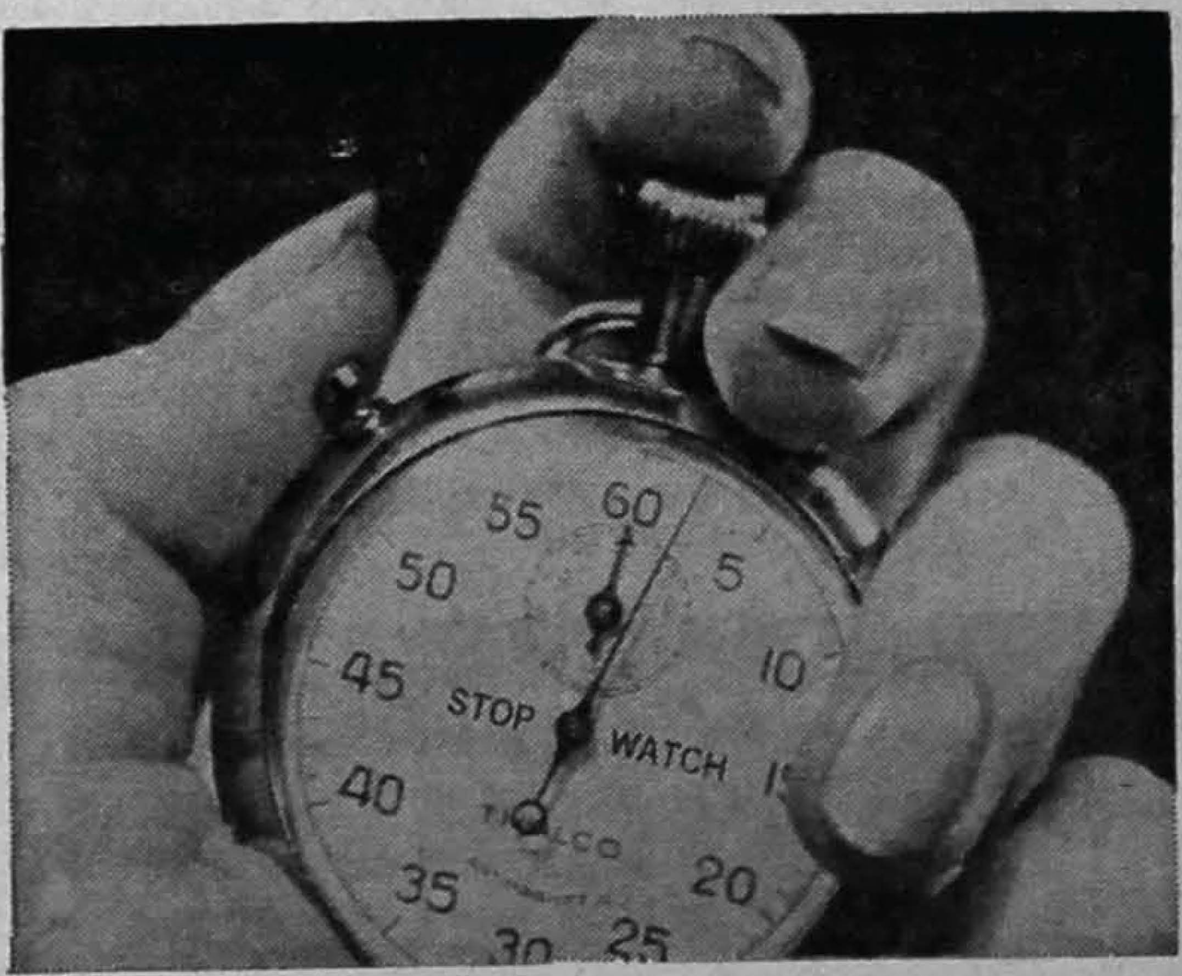

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101 So. Main Goshen

Tape, bandages play leading roles in 1968 Maple Leaf soccer season

by Dan Shenk

The soccer schedule officially ended last Saturday against Bluffton. A 9-2 record isn't bad, considering that tape and the bandage played leading roles all season.

In retrospect it's comforting to note there weren't any freak games or tie games. Goshen's two losses were to I.U. and DePauw—the best teams on the schedule. And, since tie games are basically blah, it's nice there weren't any of them either. Well, so much for summarizing. . . .

The annual display of pro-college fervor, commonly known as homecoming, resulted in many displays. The dozen-odd exhibits predictably endorsed the Maple Leafs and just as predictably made nasty remarks about the visitors from St. Francis, the Troubadours. All this caused one homecomer to remark, "Gee, doesn't anyone like the Troubadours around here?"

Anyhow, on the big day, the visitors nicely obliged the SRO GC crowd by losing 3-0. Lynn Smith kicked all three goals in a game steadily dominated by Goshen.

No such luck against DePauw, however. The Tigers came to play and the Leafs went 180 miles to play. It was so exciting getting there (somewhere south of Indianapolis) the adrenalin got all used up by game-time. The Leafs tried everything—oranges, dextrose, even ice—all to no avail. When adrenalin stops, it stops.

The final was DePauw 2, Goshen 0. Yes, 0. It marks (hark!) the first time in 59 games that GC's been white-washed. But what good's an era if it never ends?

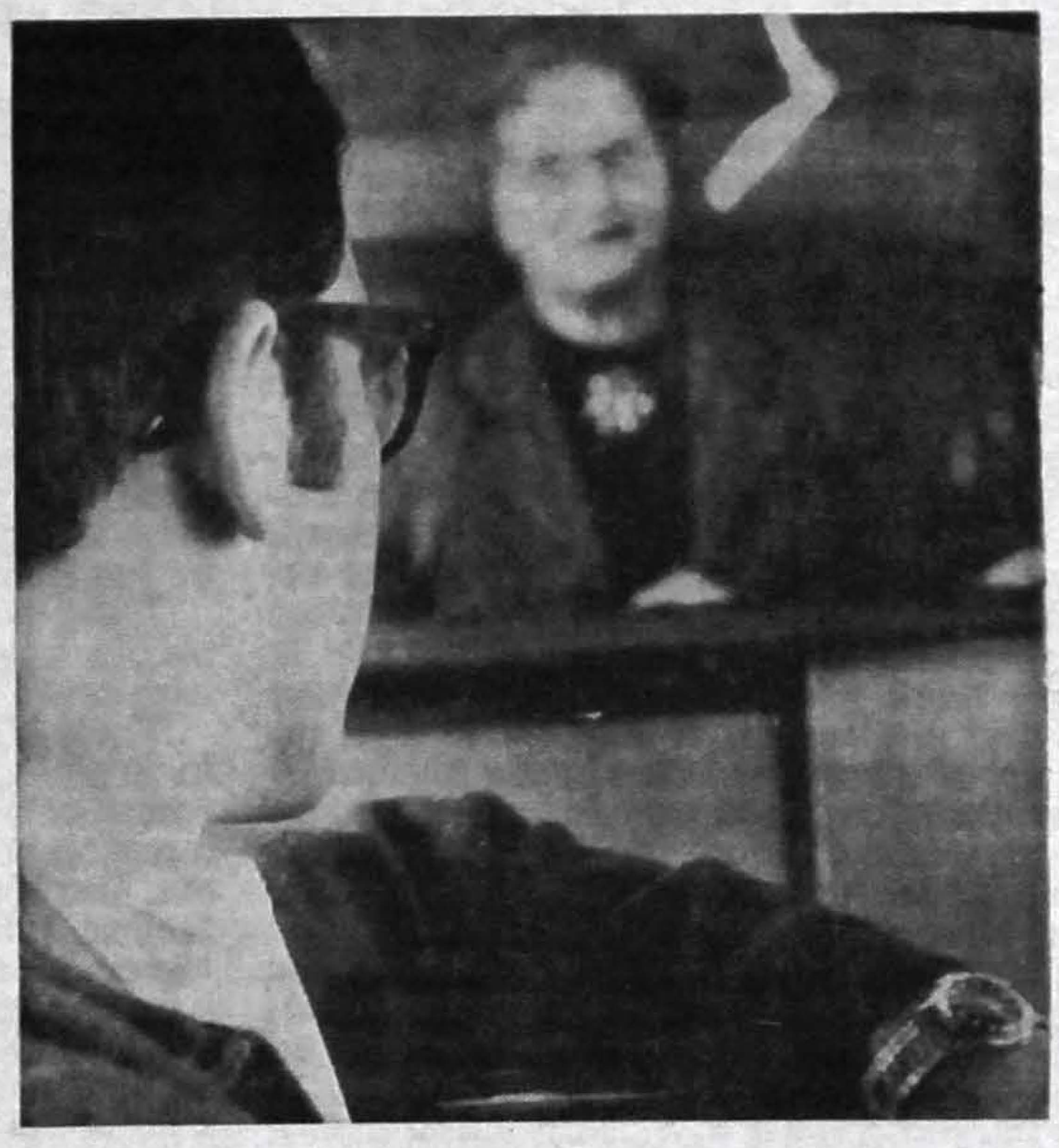
The season finale vs. Bluffton bode better for Goshen as the Leafs rolled, 5-1. L. Smith scored another three goals as he capped a fine career at GC. Other departing starters are Bob Smith, halfback Jim Styer, and goalie Don Lind.

As intimated earlier, 180-mile car trips can do strange things to soccer players. As the miles roll by reality gradually fades and fantasy takes over. One stops seeing things as they are and starts visualizing life as it ought to be. Such was the case on the road to DePauw.

Esteemed "law and order" sports editor Larry Miller and this writer were casually discussing the problems of the world when it started to develop: our treatise on "World Peace and How to Achieve It." Fully realizing there are no simple answers to complicated problems, the following "Statement of Policy" evolved:

"Here at the sports desk, we've felt called to explain the way to world peace. Another Olympics should be called immediately, to be held in the DMZ of Vietnam. Put all the dirty Communists on one side and all the Christian Westerners on the other. Have them play gmes for two weeks. If they're still mad at each other after that, we recommend they number off into seven groups (so budging!), form long lines, and run relay races. The winners get first helping of the turkey." (Editor's note: Sobriety of author cannot be vouched for at time of writing.)

First National



Friendly

Drive-in Service

Girls' hockey team finishes season

by Chris Yoder

Miss Wyse and her field hockey girls deserve GC's admiration. Not only have they compiled a 6-1-1 record against stiff competition, and done it convincingly, but they also have *greatly changed the stereotype* of the Mennonite girl.

Playing against teams such as Michigan State and Western Michigan, with student bodies of 30 or 40 thousand, the GC girls demonstrated that being part of an Anabaptist minority has nothing to do with being on the minority end of the score in a field hockey game.

As a rule, the Goshen team outhustled their opposition and showed greater skill in maneuvering the stick. Many of their opponents commended them for their superior endurance and hustle. Miss Wyse attributed her girls' excellent condition primarily to their desire to work hard, but also recognized their Anabaptist heritage of temperance and good care of the body.

The team had the tendency to start slowly and gradually pick up steam. In the game against the University of Ohio, for example, Goshen was outscored 4-0 in the first half, but almost pulled it out by outscoring 4-2 in the second half.

Midway in the season the first team attended a regional hockey camp in Brooklyn, Michigan, where they competed against some of the best field hockey teams in the area and established themselves as a midwest field hockey power.

Five seniors provided a strong nucleus for the team: Mary Derstine, Maxine Emmert, Susan Hess and Lyn Kratz provided a solid defensive unit, and Trinda Hirschey (who came back from a hockey game in the morning to be crowned Homecoming Queen in the afternoon) played wing. Miss Wyse credits these girls with giving the team more depth and experience than it has ever had before.

Coach Wyse's philisophy was to play the game for the fun of competition and teamwork, and she did not emphasize winning at all costs. Her tactics were so successful that nobody can really know how her girls would have responded to serious defeat.

The girls ended the season with a special supper at which they presented Miss Wyse with an oil painting on wood.

They didn't attract a fanatical horde of followers, or win any gold medals, but they did their thing with excellence and consistency. And for that they are to be commended. Also they may have done a lot to liberate the Anabaptist girl from the stereotype of the docile, submissive existence. And for that they are to be thanked.

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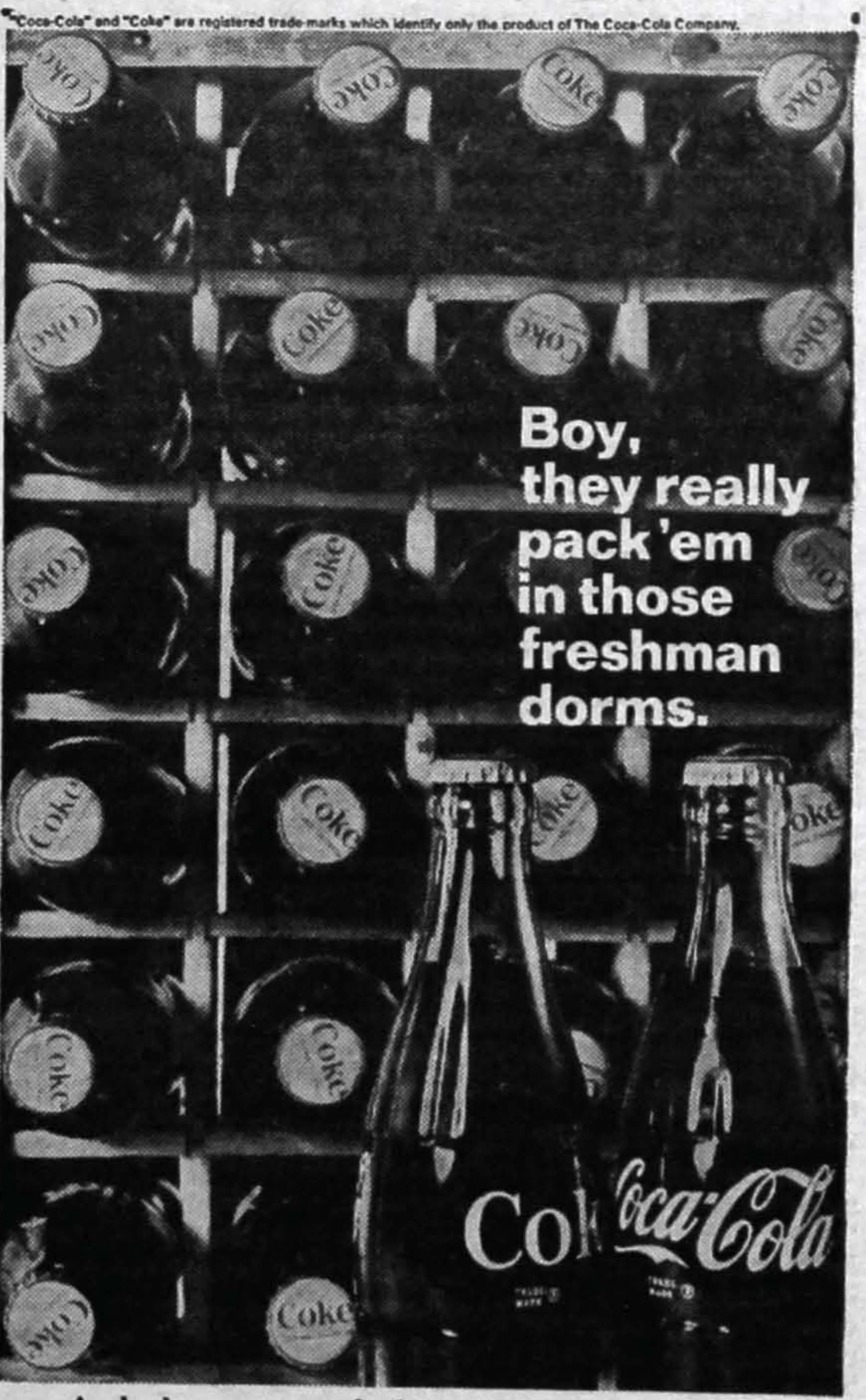

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Goshen College editorial page

The Record

friday, november 8, 1968

Remove permanent records

Upon graduation, we feel, a student's non-academic records should be destroyed.

GC, the personnel department in particular, is concerned about the amount and kind of students' records that are released to the public. That concern is laudable.

A statement of "Policy on Release of Information about Students" has been approved by GCCG and is now before the Personnel Policy Committee. The statement's primary concern is the protection of the students' rights in this area. The statement calls for transcript release only at the request of the student, allowing no one to see permanent records, interpreted the file to only those government officials who have proper credentials. It also states that request of recommendation by the student be interpreted as "tacit permission for use and interpretation" of all file information such as medical records, disciplinary action and the student's non-academic record.

The statement is a good one but we recommend that it contain a clause directing that non-academic records be destroyed upon graduation.

Dr. Russel Liechty, Dean of Students, says, "I feel a responsibility to use the information ethically. I would like to do what is best for the student."

The personnel office has established a reputation in the handling of records that is beyond question.

But because the files are in existence, the office is morally obligated to answer proper company questionnaires honestly and according to files. But files are cold and sometimes don't say much about what the person is really like.

That John GC '66 set off four cherry bombs as a freshman or that he got drunk and lost his lunch in the parking lot as a sophomore says little about him in 1968. This information may delight a company vice president in charge of recruitment, but it really says nothing about John's present capabilities.

If the non-academic record were removed from permanent files the onus of answering questions that can't be qualified because of lack of knoweldge about a student would be removed from the person in charge of those files.

It has been pointed out that destroying a student's non-academic records would deprive him of recognition for the good things he has done while at college.

There are plenty of professors or other people who know the student personally who could note this sort of thing.

There is now talk of an information bank in Washington, D.C. that would contain a record of all the events in our lives so that a person could get an instant credit rating, etc. The idea gives us a very uncomfortable feeling. While permanent files are not analogous to an information bank, we somehow get the same uncomfortable feeling from knowing that many of our actions while college students will be on record somewhere on campus in 1980.

The information explosion has tied people so closely to their past that this information is starting to determine what a person can make of himself.

A student, if he has performed credibly in college, will have established enough credentials that he can often get recommendations from those who know him personally. We feel that non-academic records are not that significant because of the cold way they must be stated. We feel that it would add to a student's privacy and personal integrity if non-academic records would be destroyed upon graduation. It would, in a small way, improve the quality of his life. Quality of life should be a major GC concern.

290-190-25 . . .

Mock election results favor Nixon-Agnew

The Nixon-Agnew combo won 290 of 609 total votes cast in GC's mock election of October 30. The Humphrey-Muskie ticket received 190 votes. George Wallace, also listed on the ballot, polled 25 votes.

The last time Nixon ran for the presidency (with Lodge in 1960) he received a 92 per cent vote from the student body. His appeal has clipped to 48 per cent in the current campaign.

The election in the interval saw LBJ take 77 per cent of GC votes in his 1964 "lesser of two evils" campaign against Goldwater. The obvious GC swing to the Democrats in that election year is still valid, despite the Nixon-Agnew showing this year. The Republican's 48 per cent showing in the top ballot position was reversed strongly in the other voting.

Nixon showed most strength among underclassmen, his percentage of votes decreasing with each older class of voters. Seniors gave Nixon a 55 per cent nod, compared to a 76 per cent vote from freshmen. The faculty voted 75 per cent in favor of Vice-President Humphrey.

Prof. James Hertzler attributes Nixon's declining popularity among upper classmen to an assumption that "the longer a student is here, he takes on the values of the institution," implying that Democracy is the pervading political value at GC.

NNP leader visits GC

Charging that the US government is no longer responsive to the people, Marcus Raskin, national director for New Politics Party, called for a redrafting of the social contract in the U.S.

The call was made before a group of students in a brief, off-the-cuff speech in the Science Hall last week. Raskin is co-director of the Institute for Policy Studies. He was brought here by OSU organizer Adrian Powell.

Raskin defined the social contract as a relationship of individuals to individuals and of individuals to the government. He said, "We have a runaway military system where people in the upper end of the hierarchy make life and death decisions" without consulting the people at all. Raskin wanted to see a social contract that starts thinking of other individuals as individuals rather than as a means to an end, best accomplished by a political party that would restructure America's institutions.

Raskin admitted that "changing the social contract is a fantasy, but last week's fantasy is next week's policy."

In 1961 and 1962 Raskin was on the Special Staff of the National Security council as disarmament advisor at the White House. He was a defendent with Dr. Benjamin Spock and William Sloan Coffin in the recent trial for counseling resistance to the draft.

Our man in Tokyo . . .

Student movement exists universally

by Steve Kreider

(Editors note: Steve, a GC Junior is spending this year abroad at International Christian University, Tokyo, Japan.)

Shinjuku station of the night of October 21 was a colorful spectacle. Mobs of leftist Zengakunen students wearing masks and plastic helmets seized control of the huge train station, paralyzing Tokyo's vital commuter train service. Shinjuku station was their target because a train carrying jet fuel for the American's Tachicaua airbase was due to pass through the station that night. Armed with clubs, stones and occasional molotov cocktails, they stormed police positions with **Kamikage** courage and brutal savagery.

The police were virtually defenseless. Cowering behind their metal shields like medieval knights who had lost their horses and swords, they tried to pacify the rioting "peasants" without themselves resorting to violence. Although they reflected wisdom which their Chicago counterparts lacked, the guerrilla tactics of their adversaries went almost unchecked.

The natural response to such a seemingly senseless nightmare of blood, sweat and tears is "why?". Why Shinjuku, why Columbia? Surprisingly enough, though students were involved in both demonstrations, their motivations were radically different. Apart from their common goal—revolution with themselves at the vanguard—There are few parallels between the two movements. Columbia was the culmination of a long, frustrated history of the Students for A Democratic Society (SDS). Founded in the mid-50's, the group professed high ideals in their Port Huron Statement. Claiming to be a grass-roots movement, they hoped to strive for a better, more democratic America through work in the ghettos and poverty areas like Appalachia.

They possessed the youthful, possibly naive idealism which characterized the civil rights movement of the early '60s and the McCarthy campaign of 1968. But as the idealism of the civil rights movement was snuffed out by President Kennedy's assassination and the McCarthy campaign was clubbed to death with bloody night sticks in the streets of Chicago, the idealism of SDS was finally killed by a never ending war in Vietnam.

As the group became increasingly alienated, they became more radical and negative in their approach to the problems and inequities of the status quo. Programs in poverty areas drifted into oblivion. Talk of evolution became transformed into out-cries for revolution.

Their unorganized, irrational power grab at Columbia was the end result of their feeling of betrayal by the "system." Possessing no concrete solution for Columbia's obvious problems, it appeared that they hoped that after they burned the university to the ground, it would resurrect itself with new life and vitality like the mythological Phoenix.

It is much harder to generalize about the Zengakuren student movement in Japan because it is composed of five, often varying, factions. All members consider themselves Marxist, but they differ widely on how to interpret Marx and how to best achieve revolution. In contrast to SDS, they are politically and ideologically oriented and highly nationalistic. Extremely militant, the Zengakuren virtually declare war on the establishment in their **demos** (demonstrations), while their SDS counterparts are content with playing war games.

They have much more to riot about than the American students do. 1970 is their target year. In that year, **anpo** (Japan-US. Treaty of Mutual Security and Cooperation) will be subject to review. Because the Zengakuren oppose U.S. intervention in Vietnam and the presence of American troops in Japan and Okinawa, they plan widescale **demos** in opposition to the almost inevitable renewal of the treaty. In the meantime, they are hoping to gain control of campus dormitories and dining halls in order to house and feed the thousands of students who will pour into Tokyo from all over Japan to participate in the 1970 **demos**.

It is ironic that, though both SDS and Zengakuren demand dorm autonomy, the former is motivated by a desire for increased personal freedom whereas the latter's reasons are purely political. The difference in motivations was strikingly exposed by the recent disastrous visit of a SDS representative to Japan. Hoping for mutual cooperation between the two movements, he left disillusioned because the motivations of the two groups were so radically different.

At this point it may be profitable to ask whether this is a prophetic or a pathetic minority. I believe it is both. It is prophetic in that it has dramatically exposed the need for reform. Precipitating critical self-examination, it has brought about significant reforms, possibly most apparent in the recent changes in administrative policies at Columbia.

It is pathetic in that radical students have failed to follow through with positive solutions for problems they have exposed. They "cop out" before the slow, difficult process of rebuilding begins. This is the real tragedy of the student movements as they exist all over the world today. All that senseless violence leads to is the dead end of anarchy and chaos.

The Goshen College Record

Published biweekly during the school year of Goshen College. Subscription rate is one dollar per trimester. Second-class postage paid at Goshen, Indiana. Postmaster, send Form 3579 to the Goshen College Record, Goshen College, Goshen, Indiana 46526.

Editor—Dan Kauffman
Managing Editor—Elizabeth Beyler
Copy Editor—Jane Byler
Layout Editor—Phil Bender
Business Manager—Delmar King
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The GOSHEN COLLEGE Record

Fine Arts 001 . . . see page 8

VOL. 70 GOSHEN COLLEGE, GOSHEN, INDIANA 46526, FRIDAY, NOVEMBER 22, 1968 NO. 5

by Dave Huneryager

Richard Peeler

For Sale . . .

Ceramist present to open show

by Betsy Beyler

On exhibit until Christmas vacation in the library art gallery is an exciting 70-piece collection of ceramics by Richard Peeler.

Peeler, an "established ceramist" is currently teaching in the art department at DePauw University in Greencastle, Indiana. (He is a graduate of DePauw and holds a masters degree from Indiana University.)

On campus for two days this week, Peeler was present for the opening of his show in the art gallery on Sunday afternoon. On Monday he demonstrated hand forming methods and wheel throwing techniques in ceramic workshops which ran through the day.

In addition to his work as an art instructor and as a professional ceramist, Peeler has written numerous articles and produced eight films about ceramics. His films, artistic works in themselves in addition to being educational, were shown to campus audiences on Sunday and Monday.

Many of Peeler's pieces have been fired in his own wood-burning kiln, using scrapwood from the sawmill and lumber yard.

The works in the exhibit are both wheel-thrown and hand built, slab pieces. A majority are bottles and jars of very simple shape, made exclusive by the use of texture and glazes. Peeler said that there is "an element of unpredictability in glazing" — his works show good utilization of both intentional and unintentional glazing effects. Of particular interest in the designs on Peeler's pieces are fascinating bisque stamp figures which cling like barnacles to the sides of pots and the frequent use of a fish symbol, which Peeler says has been a favorite artistic subject of his for a long time.

The arrangement of the show in the art gallery is a delight in itself, with pieces displayed in small groupings, interspersed with photographs, and holding varieties of dried weeds and branches.

Most of the exhibit pieces are for sale; prices range from $4 to $150, reasonably "available" prices for the quality of the pieces and artist.

GC orchestra to present concert

by Carol Beechy

and

Tom Harley

The Goshen College Orchestra, under the direction of Professor Lon Sherer, will present a concert at 7:30 p.m. Saturday, November 23, in the Union Auditorium.

The program will open with **Brandeburg Concerto No. 5** by J. S. Bach. A **concerto grosso**, it will feature a solo group consisting of Sam Lehman and Paul Kreider, violin; Mabel Amstutz and Janet Hartzler, flute; and Mrs. Lon Sherer, harpsichord.

Following Bach, the orchestra will play Shubert's **Rosamunde Overture.**

The final number which, according to Prof. Sherer, "is probably the hardest piece the orchestra has ever attempted," will be Beethoven's Seventh Symphony.

The bulk of the GC citizenry couldn't care less about classical music.

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But what can the cure be?

Tom: Going to a concert is too often like going to a museum at which the artifacts of the dead past are paraded before a gawking audience. Admiration overflows for the pieces on review. Large quantities of "appreciation" float around with the rest of the flotsam and jetsam. About the only thing missing is some tiny hint of enjoyment and emotional involvement with what's going on. ...Carol: Are you advocating non-attendance at the orchestra concert?! Would a demonstration be in order?

Tom: Yes! A demonstration of lightened listening. Classical music has been rendered practically unapproachable by a mass of silly misconceptions about what it is and what it aims to do. Somewhere the myth sprouted that any piece of music which is worth anything at all has some deep, holy, colossally profound "message" which one will discover if one is a suitably superior personage.

And then we have the Bell Telephone syndrome: "Oppressed by his ensuing deafness, plagued by loneliness, the colossal master Beethoven grasps Fate by the throat and with the overwhelming power of his genius strikes back at the tormenting gods. Consummate mastery, attained under the greatest of pain." Ick! Come on, Bell, you mean he came up with a good theme and developed it well

Carol: Right! The joy of listening and playing! We mistake dumb adoration for love, blind worship for involvement. We revere that which we should enjoy. Suffering Beethoven, installed in his Martyr's niche, writing the last movement of the Seventh in which Grove finds "a vein of rough, hard, personal boisterousness," the same feeling which inspired the strange jests, puns and nicknames which abound in his letters. His "unbuttoned music," so to speak.

Tom: Yes, reminds me of a reply composer Carl Ruggers gave when asked by an innocent coed what he thought about when composing—"You'd be surprised!"

Carol: Certainly you can come up with some remark about Haydn now.

Tom: Well yes—the Victorian view which places high seriousness, reverence and heaviness as the hallmark of proper classicism. . .is negated most tellingly by the music of a composer like Haydn. "Serious" and "heavy" are terms which don't seem to me to apply to the mainstream of classical music. The whole idea isn't to be heavy but ethereal.

Carol: Perhaps what we really need to be able to do is to relax—listen to the orchestra sprawled out on blankets instead of sitting stiffly in chairs.

Tom: What we seek then is to feel directly, spontaneously, and amorally the wonderfully absurd irrelevency of music.

Carol: Yes, absurd, irrelevent and indispensable.

by Dave Huneryager

Janet Hartzler and the GC orchestra practice for the concert tomorrow night.

Kingdoms of I, Myopia parody dispute

Tom Harley and Dave Clipp both wear glasses but their lenses are focused in radically different fashions. Their world views, which are reflected below, are hardly the same. Whose lenses are focused correctly?

Student satirizes U.S. 'socialism'

by Dave Clipp

Once upon a time in the Kingdom of Myopia, there lived a simple farmer and his three lovely but culturally-deprived daughters. Now the farmer had been able to amass a small fortune by not growing French endive and honey-dew melons; still, the Kings Commission on Resolving Problems of Cultural Depravity in Our Time for Peace and a Better World had decreed that funds be allocated for facilities to retrain the girls. And for many good reasons:

A cursory glance at Rowena's dossier had revealed the unspeakable fact that, as a baby, she had been breast-fed for at least two months less than the national average figure. Frances, as a result of a negative score on a **Weekly Reader** exam in the fourth grade, had suffered trauma which might leave her mind permanently scarred. Mildred had been a victim of chronic epistaxis (nosebleeds) until the age of eleven. The Committee had ruled that these unfortunate events had encouraged the girls to become "socially introverted, eventually precipitating their cultural unawareness."

One day, as the farmer stood surveying his land to make certain that it remained devoid of green, a "courier" arrived to inform him that his annual income had been halved. It seemed that the neighboring Peoples' State of Fraternia was in a desperate way and needed scrap iron worse than the farmer needed the money. The National Commission on Encouraging Volunteers to Produce for the Good of Society had also reached the decision that the farmer would now "grow crops in amounts not to exceed double that which had not been produced taken over an average of the last four years."

The farmer was stunned. The quota was impossibly high. He knew next to nothing about growing crops. And he was all alone. Rowena was away on a grant gathering data for her paper on "The Occurrence of Sexual Deviation in the Ottoman Empire, 1840-1873." Mildred and Frances had both been drafted and were hard at work learning how to dialogue by teaching the Navajo Indians how to build birdhouses out of popsicle sticks.

"You see," said the courier, polishing his service revolver (it was rumored that vicious foxes occasionally visited the area), "because of those vestiges of avarice and selfishness which still smouldered in our great kingdom, the wheels of progress have been temporarily slowed. Not until mankind learns that no less than total dedication to selflessness and strict obedience to the needs of society. . ."

"But I can't possibly. . ." stammered the farmer.

". . .to ensure a minimum residual of voluntary. . ." the courier droned on, but he seemed to be enjoying himself.

The farmer's thoughts raced. It isn't fair. . . "So that no one man might take advantage of another. . ." When we elected him king, he promised. . .

". . .although few citizens realize how fortunate. . ." What does he mean? Why, they owe me. . .

". . .of course cannot allow random acts of insub-" Well. . .perhaps it'll only last a while. . . "From each according to. . ."

Harley sees the 'self' as man's basic problem

by Tom Harley

The kingdom of I (a short name, but to the point) was a merry land. Everyone was happy because everyone loved himself and no one else—after all who is more lovable than oneself? Who is more dependable? Who is more understanding of oneself than oneself? The citizens of I were all successes—indeed this was the standard for citizenship. Doctors, lawyers, businessmen and policemen. These were the people of I—the good people of I.

Only the best people could be police—one had to love oneself marvelous well to be a policeman. And the policeman had a special function—to patrol a large state called "Them." Them was where all those who were not successes were put. It wasn't a very pleasant place, but failures deserved anything they got and if allowed to run free in I would riot and rape the women and ask for "justice" and claim they were human too. Signs were everywhere in Them saying "You brought this on yourselves" or "A little more initiative and hard work and you would have deserved to be free" and "The wages of indolence is poverty."

The people of I had not altogether forgotten about the "people" of Them. Voluntary donations (they were tax deductible of course) helped to feed the people of Them. On everything they ate was printed "Given to you by the citizenry of I, and bought with hard earned money; be grateful." On Sundays the people of I would bring the children to the edge of Them and point and say "Don't let this happen to you—work hard, do your studies, save your money and if you're real good you might succeed (daddy will maybe help with cars and clothes and money and some suck with his buddy at AT&T). And the children would go home and study extra hard their lessons of the I school system (a private enterprise of course).

Life in I was wonderful. Computers did the labor, everyone had at least two cars, and a color TV, and a big liquor cabinet, and a lifetime membership in the Christian Church and credit cards and those admirable qualities of arrogance, and intolerance, and self-satisfaction and pride (pride in the fact that he was not in Them and pride in the fact that he could take out gall bladders or that he owned the biggest ice cream factory in Hoboken or that he had two of the puttingestout secretaries in the corporation). And the marvelous thing was that they knew they deserved all this bounty.

But the people of I were afraid. Afraid that the people of Them would rise up and take away the things which were so ego-satisfying, and afraid that somebody might start preaching to them about love, and responsibility to others and the common humanity of us all.

Jamaican SST'ers find . . .

'America's answers lose meaning'

Reports filtering back from Jamaica indicate that Goshen SSTers there, after initial imaginings of life without electricity, communication and indoor plumbing, have largely found themselves in upper middle class homes and "truly learning to love Jamaica."

Bus rides at " 'Ten-pence, please' " and with "the smell of human sweat burning the nose and the sticky feel of sweaty skin against sweaty skin" characterize many of the students' trips to their jobs.

Ramona Jackson is working with 4-H clubs in Jamaica, conducting sewing classes on Mondays through Wednesdays.

Geraldine Martin is stationed at John Mills Primary School, where she assists a first grade teacher. "The students number 60 except on Friday, when we have 30 to 40. 'Friday is market day' it was explained to us."

Working for Operation Friendship, a "bridge building" organization, Sharon Pritchett helps teach youngsters the basic skills needed for primary school.

Bonnie Martin and Jean Kauffman are responsible for a two hour daily play period at St. Margarets Day Nursery, considered one of the best nurseries in Kingston.

Two fellows, Harley King and Clayton Shetler, are involved with work at Chestervale Youth Camp. King describes the camp: ". . .a place or point in timelessness where an educated mind confronts an uneducated one. . .here one finds humanness unmasked."

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Halfway point . . .

Costa Rican SST'ers begin service—teaching, recreation, development

by Alice Noll

SST (and the fall trimester for the on-campus students) is more than half finished. For some of the Costa Rican SST'ers the half-way point involved moving from the busy city to a quiet country pueblo and changing families to begin service assignments. Others stayed with their families and continued work somewhere in San Jose.

Dr. Hess discovered that finding jobs was not the hardest part of his Costa Rican work. Some places pleaded for as many as fifteen students. With much study of all the factors, Dr. Hess finally placed the students according to their desires and abilities as much as possible. The last few weeks of October were filled with finishing studies and preparing for work assignments. Thursday, October 31, the work assignments began and the group spread out.

Jill Miller, June Herr and Pat Wyse are working in the Hospital de Ninos in San Jose. The hospital was only recently built and provides a school, recreation programs, crafts, etc. for its patients. The three are working in the recreation-crafts department.

At the University of Costa Rica are Gary Oesch and Patsy Hylton. They are organizing and compiling biological materials—books, magazine articles—into a library system at the National Museum. They will also be working with the taxonomy and taxidermy of animals. An exciting feature of the job is the possibility of participation in specimen collection.

Jerry Frey is stationed at the Hogar-Transitorca; his specific assignment is indefinite. The Hogar Transitorca is a home for delinquents, most of whom are emotionally disturbed.

Working in a day care center is Lois Johns. Since its beginning, the center has not had a recreation program. Lois' responsibility is the development of such a program. The center is operated by the public welfare department for the benefit of mothers who have to work but receive very low incomes. The age range of the children is from eight to thirteen months. The center presently cares for approximately 80 children. Pat Wyse is assisting Lois.

Bev Bontrager is assigned to the American Field Service Headquarters to teach English to students who will be going to the United States. Besides her full teaching schedule, Bev will also prepare an orientation schedule for AFS students who come to Costa Rica. June Herr and Jill Miller are helping Bev.

Larry Keck is working in a school on a "we'll see what tomorrow brings" basis. That is, his specific assignments are not known from one day to the next. One day he may substitute teach for a second grade teacher and the next day help in the office as errand boy.

Three SST'ers living in Cartago are remaining there and are assisting community development. They are Kathy Lehman, Jan Knox and Leonard Meuti. Among the variety of duties they are assuming are teaching English, club work and recreational work.

Two groups left San Jose. One group traveled south to San Isidro del General while the other headed north for Crudad Quesada. At San Isidro four students are working—Larry Steider, Shirley Richer, Karen Edgin and Art Willis. Dwight McFadden, Grace Martin, Mike Haines and Alice Noll went to Crudad Quesada. Joe Christophel is at a farm for children about five kilometers from Crudad Quesada. The Junior Chamber of Commerce will be directing the activities of these two groups which include teaching English, directing recreation and community development. The SST'ers report that small towns present a vastly different aspect of Costa Rican life in contrast to San Jose.

Each group has one person acting as chairman. Every Wednesday group meetings are held. One delegate from each of the two extremities returns to San Jose to present a report on the general condition of the group. The entire group will return to San Jose for an American Thanksgiving dinner at the Hesses. Work assignments end on December 11. After a few days of tests and evaluation in San Jose, the Costa Rican SST'ers will, on December 16, board a plane for the U.S.

Sherers plan Latin American tour

by Loretta Yoder

At the beginning of the winter trimester, Prof. and Mrs. Lon Sherer will be on a concert tour of Latin America, largely in response to invitations from the Bi-National Centers in several Latin American countries.

Although their itinerary has not been definitely scheduled, current plans include concerts in Costa Rica, Nicaragua, Honduras, El Salvador and possibly Panama and Colombia. Dr. Henry Weaver is presently visiting these countries, making final arrangements for the tour.

The invitation was first extended to the couple when violinist Miguel Serrano, President of the Bi-National Center in El Salvador, appeared in concert here last year. It was mainly through the efforts of this individual that the tour was arranged, although Dr. Weaver has also helped in preparation for the concerts.

Most of the concerts will be held in cities relatively close to the various SST groups; thus, the SST'ers in the area will be able to attend the concert. However, not all SST areas will be visited — only those who have Bi-National Centers and from which subsequent invitations have been received. Tours have, therefore, not been arranged in Guadeloupe or Jamaica.

Although the concerts themselves will preoccupy most of the couple's time, further contact with the SST groups and observance of Latin American music will also concern them.

Hershberger exhibits in one-man art shows

by Mary Ann Halteman

Following his graduate study at Indiana University and the University of Notre Dame, Prof. Abner Hershberger began displaying his works in a number of one-man shows throughout the area. In the past he has received invitations from Fort Wayne Public Library, Marion College, Bristol Opera House, Tri-State College and is scheduled for a show at Taylor University, December 2-13.

In addition to the shows in Indiana, Hershberger has held art shows at Bluffton College, Kansas, and Rockway Mennonite School, Kitchener, Ontario. He will also display his works as a part of a creative arts festival February 17-22 in London, Ontario.

His major shows are held at colleges and universities, although he has had several small shows in churches. During his university exhibits, Prof. Hershberger usually remains on campus for about a day and lectures to fine arts classes about his works. He generally exhibits approximately twenty pieces from the two years preceding the show. Most of his displays feature sculpture and oil or acrylic painting. The sculptures are formed from welded steel and sometimes copper.

A 1960 graduate of GC, Hershberger teaches sculpture, graphics, design and painting and ceramics at his Alma Mater.

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Marijuana seen as coping device

Editor's Note: As a Christian liberal arts institution, Goshen College has a responsibility to its students to face openly all issues affecting modern society. As the community newspaper, RECORD feels that it must reflect these issues. It is with this feeling of responsibility that RECORD begins a discussion of marijuana. Sylvester Outley, the subject of a RECORD feature earlier this year, is a senior social welfare major. Sylvester smoked marajuana almost every day between the age of 15 and 30. John Rempel is a senior seminarian. He is the editor of ARENA, a paper of opinion for Christian college students, and has been active in current campus discussion on pot. John Wagler is a first year seminarian. He is a medical doctor with his residency in pathology. He has worked as a pathologist for Los Angeles County, where he has had extensive contact with drug use.

Record: Why did you first start using pot?

Outley: I first started using it as a coping device to hide from the fact that I was stealing from my fellow men.

Wagler: But it is coming on campus in a sense of experiment; as part of the searching for the spirit and the excitement of life. Students use it out of anxiety—not being able to handle problems.

Outley: Yes, it's being used as a coping device for academic pressure.

Record: We are all talking about coping or escape devices now. Are all escapes wrong? Can a person live at the cutting edge of life all the time?

Rempel: No, we can't, but there are more productive and selfless ways of escaping than smoking pot. One of my main concerns about this mode of escape is its extreme pre-occupation with self-gratification. From the Christian standpoint a re-

Dr. John Wagler

treat or escape should be something productive—it should be rehabilitative.

Wagler: In fact, social productivity in those countries where pot is used extensively is markedly reduced. It seems to produce apathy among users. Although it is neither physiologically addictive nor a member of an addictive drug group, one can become emotionally and psychologically hooked. But, at this point, kids don't have enough information to decide intelligently about its use. We must realize that pot is neither all good nor all bad.

Outley: Marijuana puts one in a make-believe world so that he can make matters better for self in an artificial fashion. So he never really has the opportunity to work through what is bothering him. And since one doesn't solve the problem, he is doubly dependent on marijuana the next time he uses it. It doesn't solve the problem for the law to come along and say "Don't use marijuana." This will just drive the user into finding other ways to get it. He is not going to leave it alone for he has found this to be his God and his coping weapon.

Wagler: People also use it for the feeling of euphoria it gives.

Record: Pot users often ask if pot is anymore a serious form of copping out than is going to a movie or going bowling.

Rempel: From what I know of the copping out patterns of most users, the thing isn't as casual as going to a movie. There's a kind of deliberatness about going after a certain experience around which a social life tends to become centered. People hang around together because they all smoke the stuff. Their associations are built around this one thing. They become cut off from those activities that require responsible participation—church political activity, etc.

I suppose bowling and movies could become such a high point to some people and have the same effect. But let's ask the question: why am I copping out? The solution lies in facing this question—not in bypassing them in ecstatic experience.

Record: Is the occasional user really seeking an escape in pot? The people fitting this category claim they use it purely for its sensation.

Rempel: As soon as we become willing to reject a black-white approach, this becomes a problem. Everybody retreats from the middle of life when it becomes overwhelming. Jesus even left for the mountains. But I still think that more and more of life begins to center on this experience and on the superficial social relationships accompanying it. The craving for "sensation" bothers me—as it does in religion. The deliberate pursuit of an abnormal experience to be able to feel life better is carving out a life style that feeds itself with self-gratification and has few social checks on it.

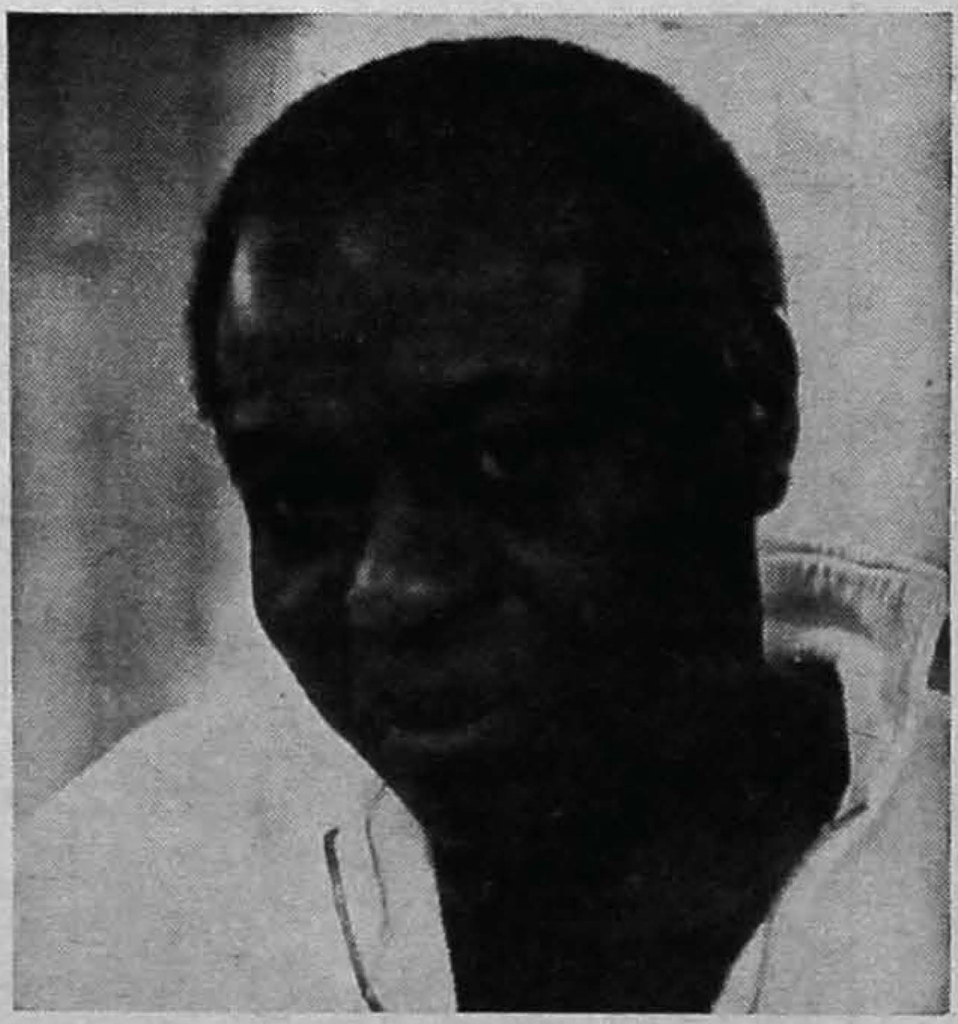
Outley: Undoubtedly pot does something to the mind. One is in a different state of being. There is no doubt that he can see things and hear things under the influence of marijuana that he couldn't otherwise. But I don't know if this is the best way to be creative or aware. For myself, being normal is the best possible way to be creative. I used marijuana for 15 years and I'm sure my mind was somewhat sharpened but only in a negative sense because my awareness of what was happening in reality was lessened.

Record: Potheads say that pot heightens their perception and awareness in such a way that when they come down they are better able to see what's really going on and better able to relate.

Outley: I think that's pure rationalization.

Rempel: I have seen people better able to face themselves when they were high. But when they came down, they always retracted what they said because they were irresponsible during the time they were high.

Record: Possession of marijuana is a federal



Sylvester Outley

crime carrying a mandatory minimum sentence for a first offense of two to ten years. A second offense means confinement for five to 20 years. If one is convicted of selling even a nickel (5:00) bag of pot one can receive a sentence of up to 30 years. Are kids aware of this?

Wagler: I don't know. Our laws are really not fair in this whole issue. Action should not be punitive but should be directed toward rehabilitation. This does not alter the fact that, at present, a person's life may be messed-up because he is caught using pot.

Rempel: A user must consider the legal penalties and ask if it is worth the risk. But I think the deepest question is not a legal one—the law can't give real answers to the problem—but revolves around the fact that most of the people involved are in need of healing or they don't seem to be finding one another. The deepest moral question is why people do these things. I know a very bright student who hasn't found religious experience so he tries to find God by constructing an artificial experience with the use of pot. Most of the contacts that I've had with users indicate that they disbelieve that God can deal with the questions and the problems that they have.

Record: We don't want to get into a long theological discussion about the meaning of religion, but our conversation gives me the uncomfortable feeling that you are saying Christianity is just a higher form of escape. Is the difference just qualitative?

Rempel: Christianity acknowledges that people are unfulfilled. But it goes about helping

John Rempel

people in a far different way. Although Christians do seek escape from reality and from the present, the approach to life that Christianity offers is one that gives up the futile quest of finding answers and validation by one's own efforts. We no longer have to escape because we can stand before God as men accepted and loved by him. Secondly, fulfillment is found in being obedient! Happiness is not euphoria but the joyful agony that God is in the midst of our suffering. We no longer escape to the world of cultic drug experience because problems can be best met in the normal "secular" movement of life where God is present.

Wagler: How do we deal with our individual frustrations—retreat to marijuana? This depends a lot on our personal make-up. We need some inner strength from which to deal with our relationships to man. Finally we have to be introspective—we have to have something inside before we can bring it out. This is where a vertical relationship with God comes in.

Outley: The well-integrated person has less of a need for this sort of thing. The person who is capable of meeting the problems of life does it in a realistic fashion. Everyone has a need to stand up and say, "I am a man." The person who can do this is the person who can talk truthfully about what's really happening—he can be true to his friends because he's not hiding behind escape devices. If we are not able to stand on the front line and show ourselves, we are going to have a certain abount of guilt driving us to hide. We've got to find some way of coping with this guilt. Christianity is there to give the strength to stand up. The trouble is that Christianity has been watered down so much that often times it doesn't do this. Man can have no more love on the horizontal level than what is acquired from the vertical level. Because I have this vertical relationship I have gained a maturity and am no longer threatened by my fellow men. I'm able to peel off the layers of my personality and get at the truth with God.

Record: But potheads claim that they can peel off faster and get to the truth sooner through the use of marijuana.

Outley: That doesn't hold water because one's not really peeling off under those conditions.

Wagler: It distorts the sense of reality. It gives a false sense of well-being.

Specialized languages . . .

Technological terms cause communications breach between science, humanities faculties

by Gail King

and

Dennis Kauffman

Does a division of any obvious proportion exist between the sciences and humanities departments at Goshen College? Many sociological and political studies have attempted to determine conservative and liberal trends among natural scientists and humanists. The professional world, such studies indicate, carries over into the academic community, yet the gap between "conservative" science and "liberal" humanities is greatly reduced in the transition.

Interviews with science faculty and faculty in humanities indicated few noticeable divisions. Concerning campus issues, such as inter-dorm visitation, the **Menno-Pause** incident and constituency-college relations, there were no concrete trends—differences within the two areas being as frequent and similar as differences between them.

On the **Menno-Pause** incident, the science people generally regarded the matter more as an attempt to test college rules rather than a complex moral issue. Some felt that the matter had been handled too quickly, partly because of outside pressure. The humanities people saw (but not unanimously) the **M-P** issue as more of a psychological and moral issue, not of four-letter words, but of complicated implications of human relationships. Their concern was for the effect of the incident upon the GC student body as well as upon those students involved.

Inter-dorm visitation was considered by both sides as more of a political question than a moral one. They all felt that it was not worth arousing, the constituency—a constituency which they believe allows much more intellectual and ideological freedom than would be possible under other circumstances.

Although the sectional differences were slight concerning specific issues, one "great schism" was found: a communications gap felt mostly by the science faculty. With a common vocabulary including words like lattice parimeter, **pinnotheres strombi Rathbun**, homomorphic mappings and nuclear magnetic resonance, Dr. Buschert, physics, stated, "The scientist faces a real problem in talking about science to non-scientists. You really can't talk about physical science until you have learned the language. . .and that takes a long time. The language of the humanities is not as difficult, so a scientist can talk to a dramatist about a play or to a musician about a concert; it is very difficult to talk to a non-physicist about physics."

Dr. Jonathan Roth, biology, added, "The scientist is expected to approach the person in humanities and learn his language, but no one seems to expect the person in humanities to learn the language of science."

And, according to Dr. Garber, chemistry, this attitude is reflected in GC's general education requirements. "Here we have 53-61 hours of general education requirements, only eight of which are in science." As a result, the scientists feel that current scientific thought is isolated from the non-scientific community—a deplorable condition, especially in our scientific age of exploding technology.

An antiquated view of the scientist is one of the symptoms of this isolation according to Dr. Weaver. "Twenty years ago a scientist thought of constructing useful mathematical models for prediction. But the non-scientist still has the old view of science."

Coupled with this is the "myth" of the inhuman scientist, said Buschert. "I have not met any more monster scientists than I have monster businessmen. In fact, experience with physicists has led me to believe that they are more socially concerned with the effects of their technology than the non-scientist, as shown by their involvement in nuclear disarmament, test ban, etc."

Garber stated, "The non-scientist is more in awe of the scientist than the scientist is of the person in the humanities, but their awe stems from an appreciation for the applied technical advancements. He is not interested in science itself because he doesn't understand it."

The natural science faculty feels that an acquaintance with science is important to everyone—even the social worker needs to be scientificially literate. Said Roth, "Biology is basically what it's all about. If you are concerned about overpopulation, world hunger and birth control, you should have a basic understanding of biology."

Dr. Buschert supported this view, "A person who is literate in technology and who cares about human affairs will do far more in the future to solve problems than the person who simply cares and is illiterate in technology."

The humanities faculty generally felt that there was not as great a division between humanities and science at GC as exists on other college and university campuses. Their reasoning was that here at GC the scientists are quite aware and concerned about political and philosophical questions.

As for their own ability to speak the scientist's language, they acknowledged ignorance but felt no strong need or compulsion to learn it. "Everywhere there is an elite and a mass," said Dr. Calvin Redekop. "The elite know and the masses do not. This is as it should be." The natural scientist is a member of an elite, Redekop reasoned, just as the sociologists, theologians and other specialists are members of the elite.

Dr. John Oyer agreed that there have always been the elite and the mass. He continued by saying that poor communication due to specialized language is not unique to the sciences but that it exists in the other elites as well, although in differing degrees. Historically, Oyer pointed out, the language of the theologian has been understood by relatively few, yet theology has always been an important part of our society.

As for the need to know scientific language to live and serve adequately in a technologically expanding age, Redekop could not completely agree. "Technology is just another step in the evolution of man," he said. He felt that man's evolution is carrying him inward to look at himself just as much as it carries him outward into technology. Thus he felt, man's learning to know himself does not necessarily demand a knowledge of technology merely because he happens to live in a scientific world. And Prof. J. R. Burkholder commented, "Because the scientist must be a citizen and must live in society, it is perhaps more necessary for scientists to be educated in liberal arts than for liberal arts people to be educated in science."

by Dave Huneryager

A rummage through the attic produced this (nurse's) cape for Jean Gerig.

Thrifting . . .

Goshen students follow current fashion trends

by Linda Baer

The fashion hunt is on as GC co-eds invade thrift shops and raid attics for the oldest, and consequently newest, fashion finds! "Thrifting," the latest GC happening, has captured an increasing minority on campus.

Thrifting really isn't new. In fact, it has already become universally popular under such familiar guises as rummage sale, auction, bargain basement and swap shop. Its inherent success is based on the theory that everyone, rich or poor, likes a bargain.

Anyone can be a thrifter with practice, patience, ingenuity, luck and a **little** money. Since the typical, impoverished student is well-qualified in the last category, he has a head start at becoming a successful thrifter.

Thrift and budget shops are probably the most accessible places to find a wide assortment of apparel. GC thrifters Lorene Nickel and Janice Hershberger bought fabulous forties' fur coats under $6.00. On her first thrift shop visit, Phyllis Detwiler discovered a black velvet floor length evening cape for $3.00, and plans to reuse the material — a great idea for those who sew. And if you're daring, check out the men's clothing. Senior Joan Kennell turned up with a man's handsome sweater vest for only $.75.

Attic browsing, another form of thrifting, may uncover a wealth of treasures. Sherylyn Schmidt came across her grandmother's wedding dress and was so delighted that she decided to wear it in her own wedding. Freshman Gretchen Fisher struck it rich with a velveteen midi skirt, originally worn by her aunt. An aunt's outdated nursing cape is great for campus wear — Jean Gerig and Liz Coffman have made them a trademark.

Some of the wildest accessories have been thrifty purchases or finds. That yard long strand of beads, splashy neck scarf or unusual brooch you admired on a clever thrifter might really have been seeds strung together, a wide, old-fashioned tie, or an oversized button or earring. One freshman thrifter is still passionately hunting for a pair of genuine "Grandma shoes" with the chunky heels, just like the fashion popular chunkies.

Basically speaking, thrifting just calls for an unlimited imagination with a limited price tag.

Biafra efforts continue

Contributions from various sources have boosted the Biafra Relief Fund to more than $3,000, and the drive goes on.

A bake sale with proceeds going to the fund is planned by WHGA for the halftime of the basketball game on the 25th. Tentative plans for fund-raising also include a benefit program on December 6, featuring such artists as The New Rising and Willie Poyser on banjo.

According to a member of the special committee formed by the Biafra Relief Bill, the projects are not just to raise money, but very largely "to keep people aware of the need and what's happening. . .to keep people aware of things outside of themselves."

On the other campus Biafran front, the group of students who have made themselves available for Biafra relief service were given a spark of hope for progress in a meeting on November 18 with James Kratz of the Elkhart Board. It appears that MCC, working through Elkhart, is considering sending a relief team to Biafra. Kratz indicated that two tentative dates have been set: December 10 or 15 to send at least Wally Shellenberger and another person back to Biafra to check on the situation, and a target date of January 1 to send a team of skilled and 4-8 nonskilled (GC students) persons to Biafra.

3D's to appear at GC

The 3 D's will present a concert at GC on December 11. The group, which is being sponsored by the Social Commission, has appeared at more than 500 colleges and universities. Most of their repertoire is in the pop-folk area. Tickets go on sale December 4 in the snack shop.

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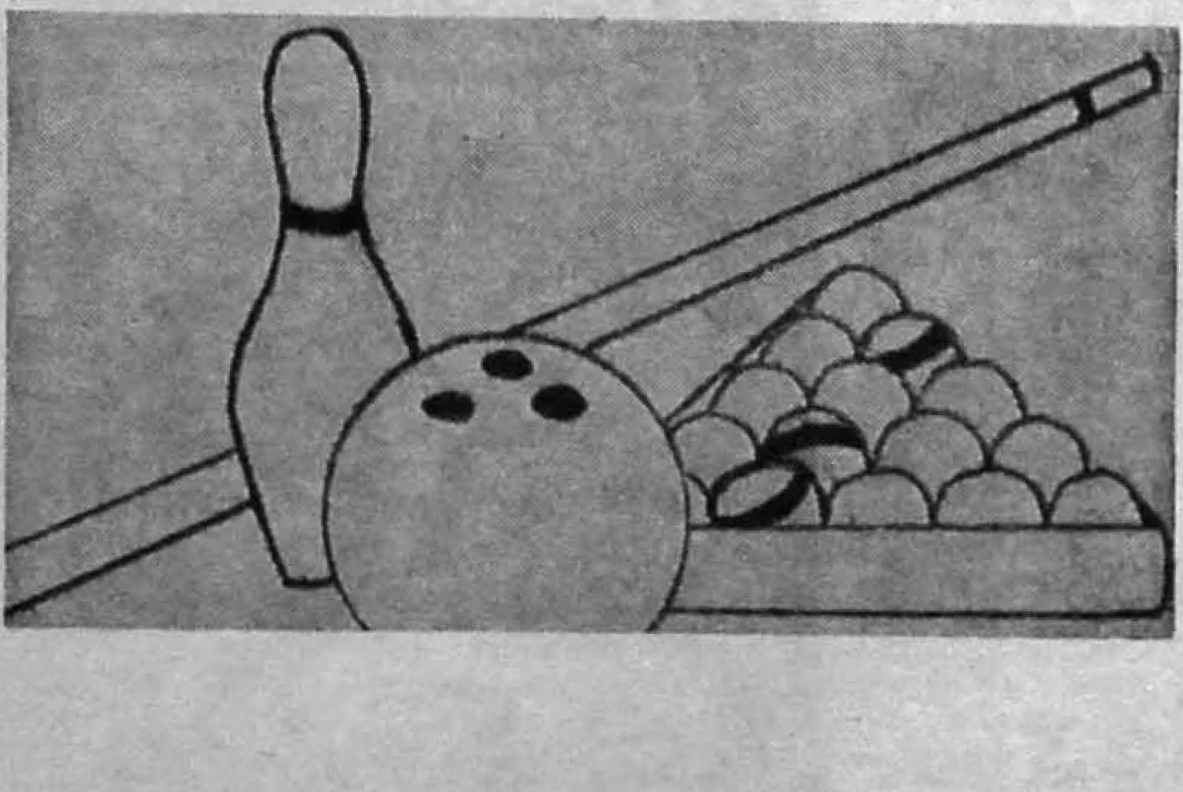
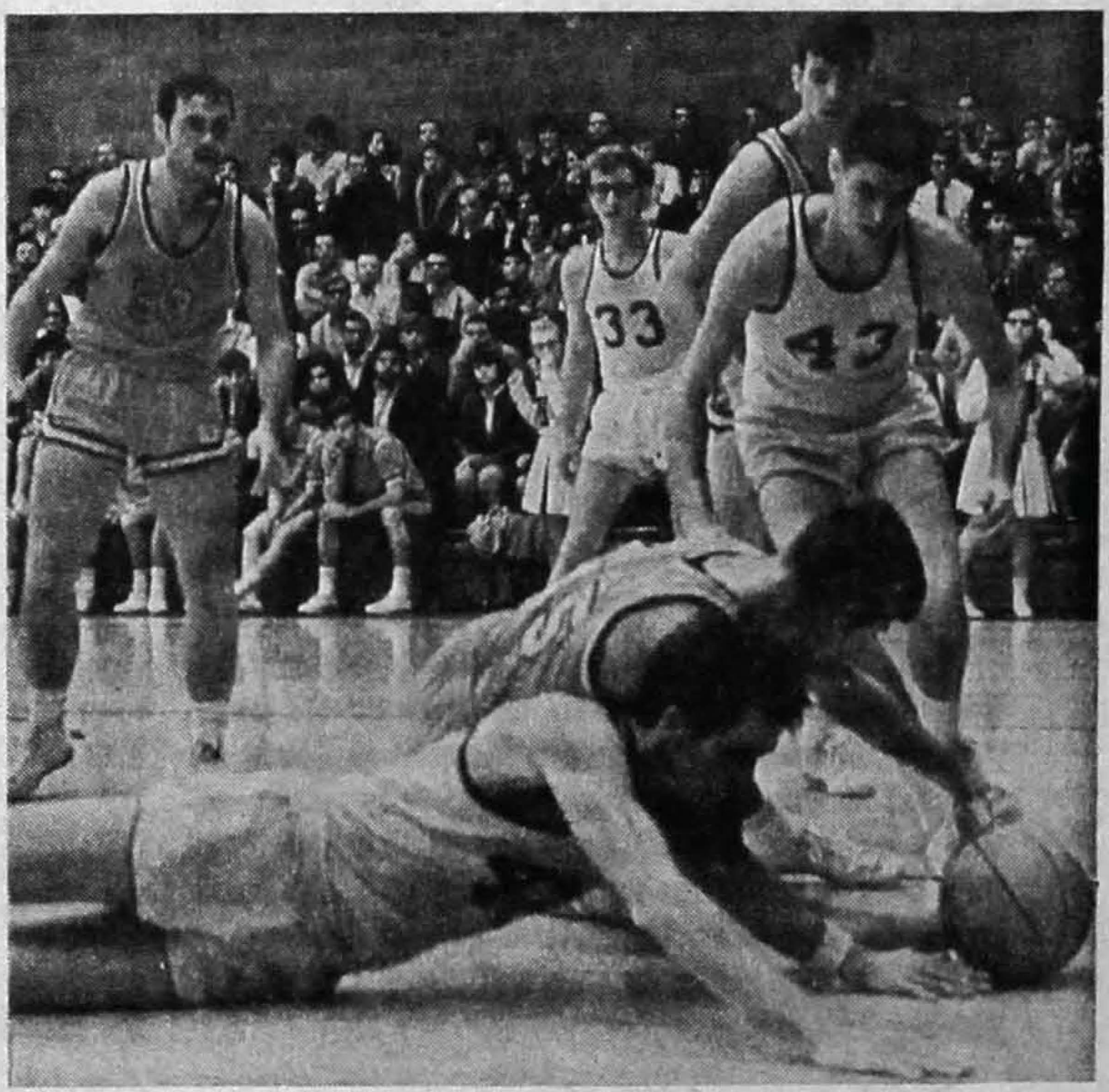


Fall sports end . . . winter action begins



photos by
Dan, Dave, and Gail

B-ball team displays 'cautious optimism'

by Dan Shenk

Every year come November, basketball becomes a big thing at Goshen College. Everyone wants to know what kind of a team we have and whether the Leafs will have a good year. Naturally, then, I wasn't too surprised when I entered the Union lounge-snackshop the other day and heard everyone buzzing: "What kind of team do the Leafs have this year?" and "Gee, do you think we'll have a good year?"

I "quickly" felt called to find some facts and set the record straight. Haunting, burning and persistent questions must not go unanswered. So with firm resolve, I accosted the first basketball player I saw. "What about the Leafs this year?" I asked tersely. "Should be tough," he replied, mincing no words. I was off and running.

I soon discovered that the predominant feelings among the varsity players were those of confidence and optimism, tempered by the realities of a rough schedule.

Keith Springer: "We have a lot of potential if we put it to use. And we'll have to be 'up' for every game."

Bob Cross: "We're optimistic."

Roger Springer: "I think we're pretty tough; but we have a tough schedule, too."

There is, of course, an exception in every crowd. Lyle Gaff foresees nothing but roses: "Great team, great year—we'll clean up!"

After obtaining these similar, yet conflicting reports, I decided to go "straight to the Maple Leafs' mouth—first-year coach, Fred Litwiller. When asked to give his general outlook on the impending season, Litwiller's crystal ball was somewhat cloudy: "I always hesitate to predict what a season will or will not be like. There are so many variables. . .Let's just say I'm cautiously optimistic."

Coach Litwiller's qualified optimism can be traced to several factors — most of them basketball players. Seniors Keith Springer, Bob Cross and George Liechty are back this year along with three lettering sophomores —Maurice Miller, Roger Springer and Bob Zuercher.

Rounding out the team, and expecting to see action are seniors Art Cosgrove and John Histand and juniors Lyle Gaff and Ken Pletcher. Litwiller also notes good morale and teamwork as plus factors for this year's squad.

Not to be overlooked, however, in this straightforward preview is the varsity Leafs' narrow 73-70 victory over the JV team.

Varsity remarks ranged from "It sure was embarrassing" to "We thought we had to win by a margin and then started pressing." JV players "kept in their place" by admitting "We were lucky" and "It was an accident — probably wouldn't happen again."

Nevertheless, maybe the varsity should bear in mind the comment of a certain freshman girl: "Well, it looks like a rebuilding year to me."

At any rate, the Leafs' season opened Saturday, November 16 at the homecoming of Olivet Nazarene in Kankakee, Illinois. The match seesawed in the early going with Goshen edging ahead 40-36 at intermission. In the second half, however, Olivet threw a press at Goshen—and the Leafs splintered it. Final: Goshen 106, Olivet 75.

It wasn't homecoming at Goshen Monday, November 18, but the Leafs raked the Huntington Foresters anyway. Tight again at the half—45-44—the game graduated to Goshen as the second half progressed. Shooting accuracy and the fast break were key components of the Leafs victory. Final: Goshen 98, Huntington 80.

sports column

by Larry Miller

The fall sports calendar seems to have become irrelevant.

All of the teams who use this time of year for doing their particular thing, have now "skimmered off into the twilight."

The Ramblers of Romer have rumbled away roaring about their winning season. It was a time for streaking for these men—three early losses followed by four victories, a loss and four more victories.

Much to the surprise of some people on campus, certain GC girls were also streaking this fall. They were the field hockey girls. A final tabulation of their activities seems to expose the fact that they were consistent winners. Actually, they partook only once in the traumatic experience of defeat. At one point in their illustrious season, the streak of victories for these girls reached four.

The soccer team has kicked off—rest their soles—with a one game winning streak and a composite record of nine victories and two disappoints; eight of these victories succeeding each other after opening season loss to I.U.

Perhaps the most streaking has been enacted, not by anyone of the units mentioned above, but rather by certain of the tenants in Yoder Hall. All that is needed for these sorry comrades is a dark night and some sort of mask. Such streaks could be difficult to stop.

Final word has finally been given. There will be no post-season tournament for the soccer team this year.

Coach Ingold attempted to present the question of post-season participation to all the proper and necessary committees, but it seems as if little cooperation was given to him. He began his efforts early in the year but could not persuade the necessary committees to review the question. Supposedly, they are now doing so or about to do so. However, the deadline for acceptance of the post-season tournament invitation which Goshen did receive is now past.

The Goshen team was chosen to participate in the District IV Playoffs of the N.A.I.A. Soccer Tournament. Following is an excerpt from a letter received by Coach Ingold from the district committee chairman:

"(regarding) playoff plans. On the basis of record, opponents, etc., Earlham (7-1-1), Goshen (9-2), Spring Arbor (9-2-1), and Covenant of Tennessee (11-2-1) were selected to participate in a four team playoff. Goshen, however, because of a school policy prohibiting post-season play, had to turn down the invitation."

The winner of this district would then have advanced to the national finals in Quincy, Illinois. Who knows what might have transpired? Goshen defeated Spring Arbor earlier this year. A competent soccer coach whose team did battle with both Earlham and GC declared that a game between these two schools would have been a toss-up.

It therefore is conceivable that GC may have found themselves in Quincy with seven other teams competing for a national championship. Very disconcerting, is it?

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Goshen College editorial page

The Record

friday, november 22, 1968

Opinion expressed in Record are not necessarily those of Goshen College

A new life style?

It might sound almost incongruous given our present world situation, but there is something exciting happening at GC. We say this not because things are all good here. They aren't. We say it because it seems that many GC students are making an attempt to come to terms with how life should be lived. Obviously, this is not an easy question; we think it is responsible for a large amount of the un "quiet desperation" heard on campus.

And although this desperation is not a pleasant one to live with, we think the fact that students are asking these "how should life be lived" questions is a good sign.

Of course, thinking students all over the world are asking these questions.

Camus said: "There is but one truly serious philosophical problem, that is suicide. Judging whether life is or is not worth living amounts to answering the fundamental questions . . ."

For many of the student generation this is the fundamental problem. But here, at GC, we sense a struggle on a different plane and it is more intense than at any other time during our tenure here. The search is for a new life style that will somehow confront the world and ourselves with a revolutionary way of living. The answer is starting to come. Not in terms of a three steps to heaven, "sawdust trail" revival, but in terms of a willingness to, as Prof. Jack Dueck says again stand up and say, I am in the Way.

This means that the old questions are being looked at in new ways. A look is being taken at relevancy or irrelevancy of the Mennonite church. The look is more than the rebellion thing; it is focused on making the church, once again, the conscience of its time.

Students are hearing and reacting to what John Rempel is saying in Campus Church about the nature of God. Bull sessions reflect more than next Friday's plans — occasionally they struggle for answers. Some students are hearing their peers for the first time.

There is a concentrated effort to make Christianity something more than just another escape device.

Although it's not in vogue to praise institutions, we think that somehow GC pulled the elements together that make this search possible. It makes us glad we are here.

First annual coloring contest

Rules

1. Use any medium—crayons, chalk, water colors, silk screen, acrylic, welded steel, etc. (most any of which may be purchased at the bookstore).
2. Stay within the lines.
3. Your coloring should reflect your philosophy of life (disqualified if colored entirely black).
4. Mount on eight-by-ten-inch sheet of paper. Attach name, student number, classification and chapel card.
5. Any member of the GC community—faculty, staff, students—is eligible. RECORD staff (their wives and families), Mary Oyer, Abner and Ezra Hershberger are not eligible.
6. Mail to RECORD, Box 28, no later than Wednesday, November 26.

The entries will be judged by RECORD art critics. Winners will be announced in the next issue of RECORD. Decisions of the judges are final.

Prizes:

1st: One large pizza from Luigi's and two tickets to the Goshen Theatre (the night of your choice).

2nd: $1.50 gift certificate at Yoder's Budget Shop.

3rd: Night in Syracuse with Eli Nafziger or 25¢ in hard cash.

S.D.S. seeks to remove old structure, build new

by John Ainlay

Editor's Note: John, a GC sophomore, is a member of S.D.S.

Of late there has been much written but little said about the increasing militant student activity in the United States with particular reference to the Students for a Democratic Society. Unfortunately the content of such writings has been of questionable value, a most notable example being George F. Kennan's recent effort.

Not to be left out, **Record** lately published an essay by Steve Kreider comparing modern student activists in Japan with the American breed. From the article it is obvious that Mr. Kreider's geographical proximity to the Japanese students is inversely proportionate to the veracity of his assertions about the student left in America.

Mr. Kreider gets off to a bad start by incorrectly dating the founding of S.D.S. "in the mid-50's." In fact, the Students for a Democratic Society was born in New York in 1960 at a convention sponsored by the League for Industrial Democracy. While this point is of little consequence in itself, it exemplifies the general degree of accuracy of the statements to be found in the essay about S.D.S. Let us look briefly at the rest of the Kreider article.

The recent insurrection at Columbia University, Kreider claims, was an "unorganized, irrational power grab," and "the culmination of a long, frustrated history of the Students for a Democratic Society." The early S.D.S. was perhaps naive to the extent that the members felt that significant social change could be accomplished by working through existing "liberal" institutions. As a result, S.D.S. has had a long history of frustrations, but the crushing of the original naivete led to a reevaluation of tactics, not goals.

In any case this reevaluation occurred long before the rebellion at Columbia University. What happened at Columbia was rather the manifestation of a complex reanalysis of the American political structure and the subsequent adoption of radically different tactics designed to more effectively deal with our peculiar brand of power broker.

Another example of the "new politics" in action might be found in the events of this past summer in Chicago. The young people who fought the police in the streets were rejecting the "old politics" of working inside the system. The early S.D.S. would have endorsed the candidacy of Eugene McCarthy, today they despise it.

At this point I would like to point out another error made by Mr. Kreider. He asserts that "the McCarthy campaign was clubbed to death with bloody night sticks in the streets of Chicago." In the first place, the McCarthy campaign was still-born. In the second place, the McCarthy effort was in the Amphitheatre, not in the streets. The people who were clubbd by the Chicago police, and the liberal establishment by proxy, were not "clean for Gene." They had long hair, scraggly beards, and used lots of four-letter words.

These people rejected McCarthy's liberal conspiracy and its attempt to "channel protest" back into the folds of American politics. Whereas the early S.D.S. believed that the goals of "participatory democracy" might be achieved by reform within the system, the "new" S.D.S. feels that ultimately the battle for significant change will be decided by the interest groups or classes with the power. This element of power, the ability to assert one's will is the one issue that cannot be co-opted.

Mr. Kreider concludes by asking whether or not the leftist student movement in the United States is a prophetic or a pathetic minority. His answer, as might be expected, is that it is both a prophetic and at the same time a pathetic minority. "It is prophetic," he says, "in that it has dramatically exposed the need for reform." Is more reform really the way to resolve the contradictions of modern American society? Have not the protest movements clearly demonstrated the basic rigidity of an advanced monopoly capitalist state?

Instead of reform, what is needed is a complete restructuring of the American socio-politico-economic system. Vietnam, the Bay of Pigs, the Dominican Republic and all of our inevitable future foreign entanglements are merely the surface symptoms of an inner sickness whose cure is a major operation. The same diagnosis will hold true for our domestic ills. More candy-coated pills will only put off the day of surgery, but also make the chances for recovery less certain.

It is a pathetic minority, Mr. Kreider states finally, because the radicals "cop out before the slow, difficult process of rebuilding begins." S.D.S. hasn't copped out. S.D.S. simply realizes the futility of patching up the old building. Times have changed. The old buildings can no longer meet the needs of its inhabitants. The problem cannot be corrected through remodeling. Yes, rebuilding is the answer, but before the rebuilding can start the old structure must be torn down and cleared away to make room for the new. Is it copping out or being naive to act accordingly?

The Goshen College Record

Published biweekly during the school year of Goshen College. Subscription rate is one dollar per trimester. Second-class postage paid at Goshen, Indiana. Postmaster, send Form 3579 to the Goshen College Record, Goshen College, Goshen, Indiana 46526.

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The GOSHEN COLLEGE Record

Exams Make You Sterile

VOL. 70 GOSHEN COLLEGE, GOSHEN, INDIANA 46526, FRIDAY, DECEMBER 13, 1968 NO. 6

Biafra relief fund reaches $3,800

by Gail King

Although it has not been entirely collected the Nigeria-Biafra Relief Fund currently has an estimated value of $3,800. These funds along with the willingness of many GC students to serve personally, according to Relief Fund Committee chairman Tom Harley, has helped convince MCC that Goshen College is seriously concerned with doing something about the suffering in the Nigeria-Biafra conflict. MCC is now sponsoring further investigation of relief projects in this West African troublespot.

December 12, Dr. Atlee Beechy left New York City with Dr. and Mrs. Wallace Schellenberger, Dr. Linford Gehman, and a Quaker representative for Nigeria-Biafra. Dr. Beechy will explore the conditions and opportunities for increased MCC relief work there. His primary effort will be to link Goshen College concerns and MCC efforts with established Quaker relief agencies currently operating in Nigeria-Biafra.

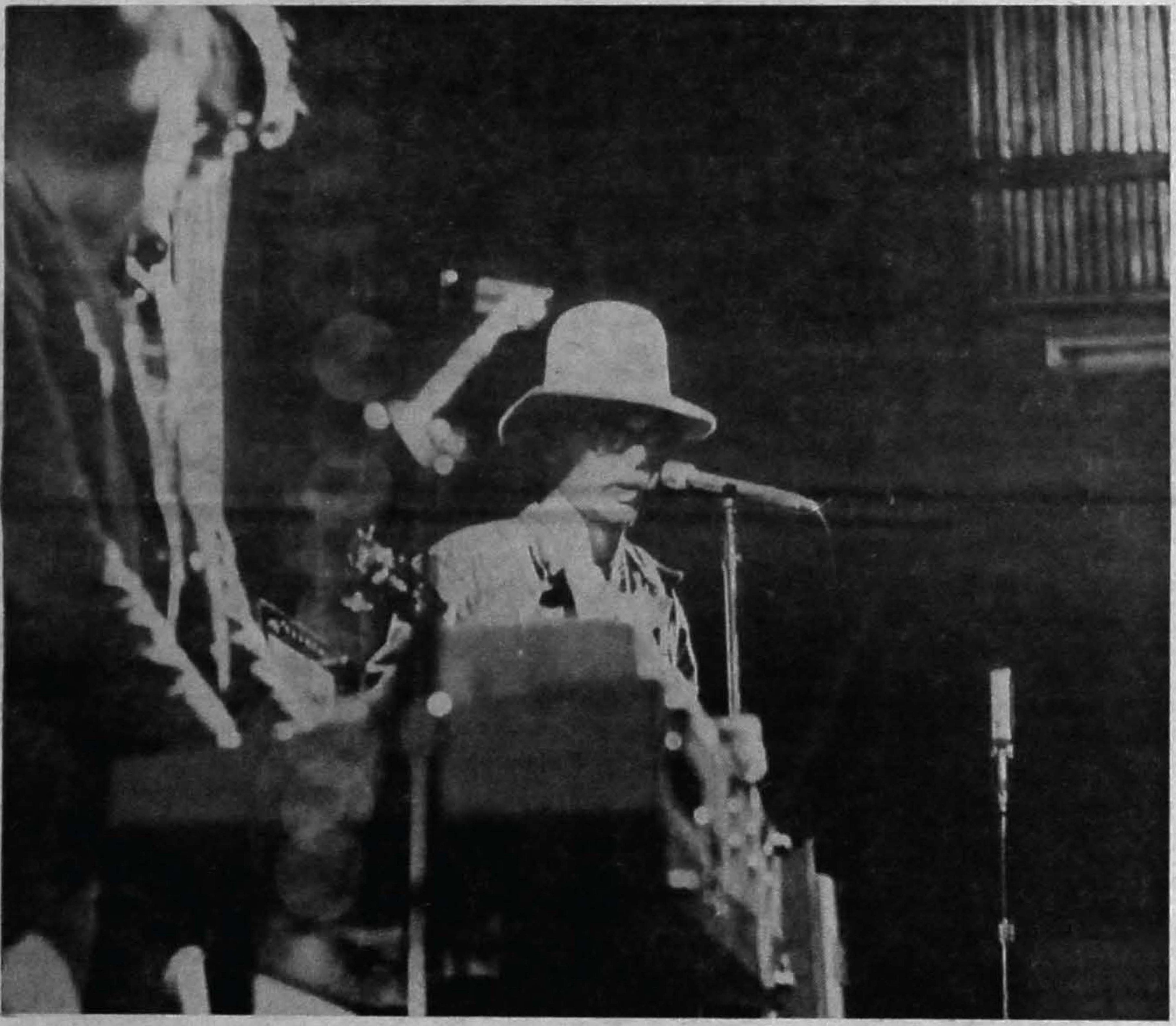
Dr. and Mrs. Schellenberger and Dr. Gehman will investigate expansion of medical work at the hospital in Abariba, Biafra and examine possible new projects.

Drawing on his Vietnam experience of crisis situations, Dr. Beechy expects the conditions in Nigeria-Biafra to be very fluid and changing. At present, according to Dr. Beechy, there is difficulty moving medical and food supplies into the areas of need. If this condition changes Dr. Beechy believes more relief people will be needed. The problems of transportation, medical treatment, food supplying etc., will determine what types of personnel can be used. Dr. Beechy speculated broadly upon the possible need for agricultural and medical personnel as well as people to distribute relief supplies.

The GC student efforts for Nigeria-Biafra, according to Tom Harley, have to date raised about $3,800 through donations, cafeteria fasts and the faculty wive's bake sale. Of this sum, approximately $1,200 is now being sent to MCC to help cover their expenses of investigation in Nigeria-Biafra.

The benefit concert last Sunday evening in which the New Rising, John Davidson, Susan Ward, Willis Poyser and a rock group participated, also added to the fund.

For future fund raising efforts, the Nigeria-Biafra Relief Fund Committee hopes to obtain a "name" performer to give a benefit concert sometime this winter or spring. Folk-singer Pete Seeger is tentatively available for a March program. Also, the committee hopes to involve the Goshen community in some type of fund raising efforts.



by Dave Huneryager

Biafra Benefit

The performance of bassman Dan Greiser and others attracted $150 to the Nigeria-Biafra fund last Sunday.

Crayola work proves profitable in contest

Winning first prize (A large pizza and two tickets to Goshen Theatre) is Junior 66273*. Second prize of $1.50 credit at Yoder's Budget Shop goes to Freshman 68062*. Twenty-five cents hard cash, designated third prize, will be awarded to Junior 63351*.

*1—Kathleen Miller
*2—Janice Hershberger
*3—Dean Falb

$40,000 . . .

Alumna donates funds to purchase organ

by Eric Alderfer

Mrs. Fannie B. Severson, of Rockford, Illinois, has given $40,000 and designated that a pipe organ built by the Walcker Company of Germany be installed for use by the Music Department. Donated as a memorial to her father, Jacob Rupp of Archbold, Ohio, who sent his children to college at a time when higher education was discouraged in most Mennonite circles, the organ will be installed in the Church-Chapel building in the balcony directly above the speaker's platform. It is expected that the organ will be here within about 14-16 months.

Although the Music Department at Goshen College has offered instruction in organ since the first organ was installed in 1961, limited facilities have restricted the number of students who could study. The recent donation of a new organ by Mrs. Fannie B. Severson, an alumna of the class of 1912 greatly expands the possibilities for organ study and performance here.

With the new organ more students will be able to study organ, and organ majors will be able to perform their recitals here rather than in Sturgis, Michigan as they have in the past. Mr. Myron D. Casner, organ instructor at the college will be able to present his recitals on campus and the best organists in the country can be invited to play here.

The first Walcker organ was built in 1871, and the first Walcker organ in the United States was shipped over during the Civil War and installed at the Boston Music Hall in 1863. A large organ of 89 registers, it has since been moved to another hall. At the time it was built, the London Athaneum pronounced it ". . .the most perfect organ in the world." The old Boston Music Hall Organ is still considered a very fine organ and E. Power Biggs has done a series of recordings on that instrument.

The Walcker Company has been a leader in the organ reform movement, a return to classical principles of organ building, which began in Europe in the 1930's and spread to the United States in the late 1940's.

The Goshen Walcker will be a two - manual - and - pedal instrument consisting of 24 ranks, 18 stops. It will have tracker (mechanical) action. The disposition is as follows:

Hauptwerk
1. Prinzipal 8'
2. Rohrflote 8'
3. Oktave 4'
4. Gedecktflote 4'
5. Waldflote 2'
6. Mixtur 3-4 fach
7. Rankett 16'

Schwellwerk
8. Gedeckt 8'
9. Nachthorn 4'
10. Prinzipal 2'
11. Sifflote 1 1-3
12. Zimbel 3 fach
13. Rohrschalmey 8'
Tremulant

Pedal
14. Subbass 16'
15. Oktavbass 8'
16. Gedecktbass 8'
17. Choralbass 2 fach 4',2'
18. Fagott 16'

Kroppeln: II-I, I-P, II-P, also Tritte

Prestige at stake . . .

Senate defeats open dorm visitation, free auditing and HHT finalized

by Betsy Beyler

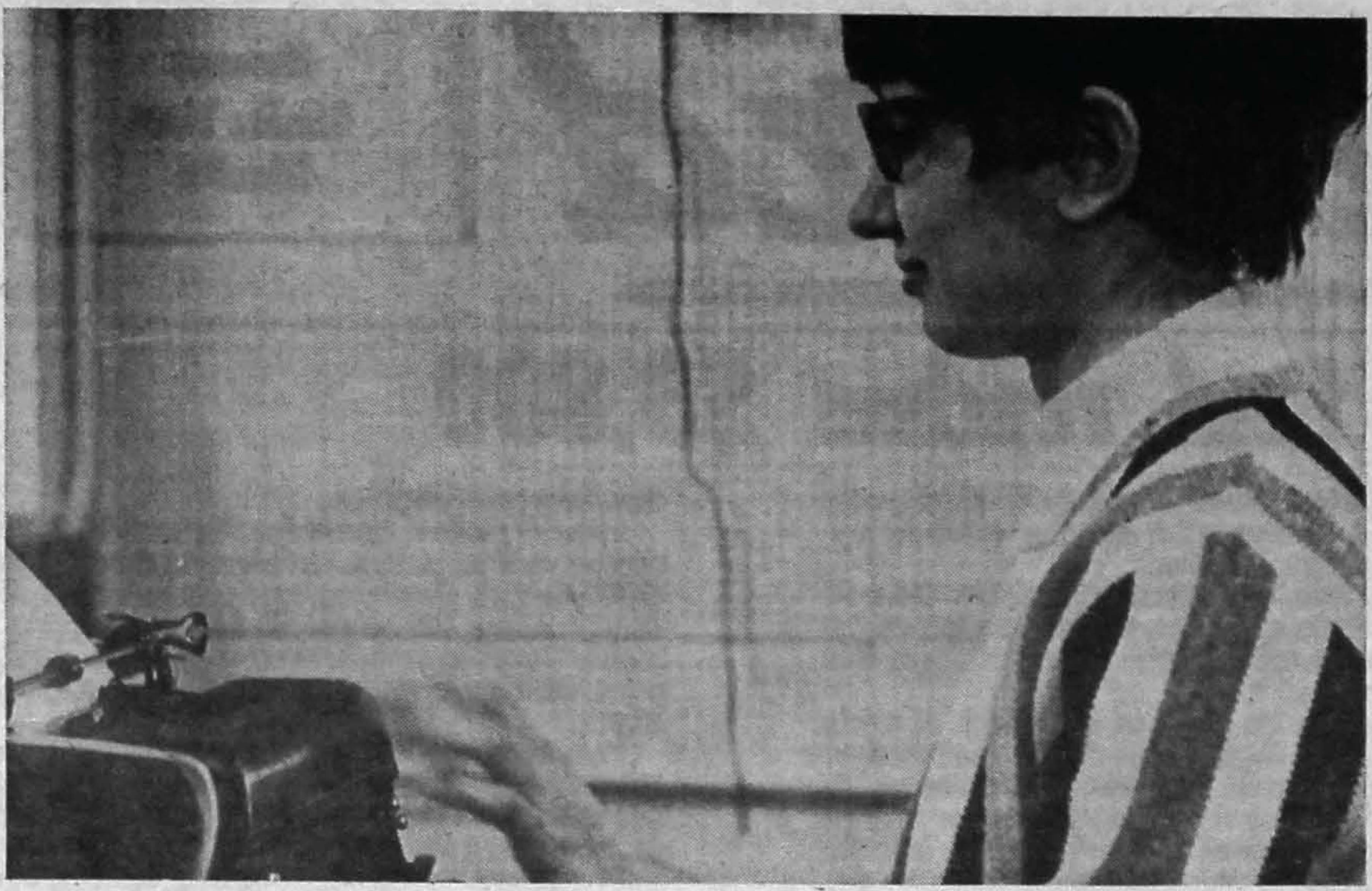
The Senate voted to defeat the less than controversial Open Dorm Visitation Bill, which had been under consideration for over a month. The bill called for controlled dorm visitation on Sunday afternoon and evening by consent of the dorm or floor.

At a previous session of the Senate, the bill was referred to a committee for further study and polling of opinion. In a referendum on the question of open dorm visitation conducted by the committee, only one-third of on-campus students voted. The vote showed 68 per cent in favor of the bill, but in analyzing the vote the committee concluded that the majority of those students not voting could be expected to have voted negatively.

By a 4-3 vote the committee recommended to the Senate that it defeat the bill rather than pass it on for faculty and administration action. Committee chairman Senator Dean Schertz said that the opinion of several of the committee members and of a number of other students contacted was that "the Senate's prestige was at stake" on the issue, which was "bound to be defeated at the next step up."

Other business of the Senate included reports from several committees. In response to the final report by the committee of free course auditing, Dean Kreider said that he assumed the class audit fee elimination will be effective with the winter trimester.

A committee which is making recommendations for the Homecoming Planning Committee presented a progress report. The major item of interest in the presentation was the selection of a name for Goshen's "Homecoming Court" to recommend to the planning committee. After protracted discussion, the Senate settled on the nomenclature "Homecoming Hosting Team." Senator Dan Leatherman commented that he liked the "ring" of the words, and added that for convience the group could be called "HHT."



by Dave Huneryager

WGCS

Sue Shaum gives her time as a typist preparing WGCS programs for broadcast.

Psychiatrist investigates stresses confronted by Goshen SST'ers

by Gail King

From October 12 to 21, Dr. Abe Hostetler, Pennsylvania psychiatrist, toured the Caribbean to study and identify the "stresses" confronting the GC students on SST. Currently submitting his findings to Goshen College, Dr. Hostetler can report no specific problems or faults with the general SST' program itself. Students appeared to be flexible and adaptable to their foreign environments and felt that they were learning much.

However, minor problems were evident, Dr. Hostetler reported, due to cultural shock and to what he described as "pretty immature dating practices. Kids will have to forget about this possessiveness that goes along with dating at Goshen."

In many of the SST situations, Dr. Hostetler said, if the students do not go places with each other, they simply do not go at all, especially in Jamacia where the intense racial climate and strong social class considerations make it nearly impossible for students to go out with the local people. Promises not to date others while on SST, Dr. Hostetler emphasized, must be suspended if the students are to enjoy themselves and become more involved in the life of their locale.

The SST students, Dr. Hostetler said, are experiencing some cultural shock. In Costa Rica, he reported, students found it somewhat difficult to adjust to the many fiestas, parties and dances. In Guadeloupe, problems arose from the local peoples' disregard of time, and in Jamaica, anti-white feelings let the students experience racism.

The most significant challange facing the SST students, Dr. Hostetler felt, is a test of their individual values. With very few exceptions the students are becoming more tolerant and open-minded to habits and customs outside of their own experiences.

Volunteering to undertake the study project, Hostetler was sent by GC to spend from 2-4 days with each SST group, lecturing on prejudice and cultural shock, discussing specific problems and speaking individually with the students. His main purpose was to discover what was happening to the students on their conscious level, help them identify the roots of their feelings and help them learn to relate to people. Although he found no students becoming hostile, Hostetler felt that this will be a strong possibility with future groups.

Although he has no immediate plans to return to the Caribbean, Hostetler does see similar study trips to future SST groups a possibility.

Radio voice of GC . . .

WGCS offers fine arts, educational programs

by Loretta Yoder

Goshen College's pre-1956 radio station was merely a transmitter used for on-campus broadcasts of chapel talks, campus news and classical music. Today WGCS maintains both AM and FM stations which run simultaneously from 9:00-9:20 a.m. and 4:00-10:20 p.m.

A gift of $1845 from the class of 1956 put WGCS over the air. The first staff consisted of one person, Prof. Jake Swartzentruber, who engineered the entire operation. Having previously operated almost exclusively on an FM frequency, WGCS added AM station in 1956, largely due to efforts of Ken and Steve Eigsti. After 10:20 p.m. the AM station is on with pop music, announcements and general information for students. WGCS is heard at 600 kc. AM and 91.1 mc. FM. The FM station has a listening radius of 25-30 miles while AM is broadcast on campus only.

The two-fold purpose of WGCS is to relate the essential character of the college to the community through appreciation of the arts and sciences, and to train students in skills of communication associated with radio.

Dr. Roy Umble is Program Director and Jake Swartzentruber continues with the station as Chief Engineer. A special Radio Committee, headed by Dr. Henry Weaver, evaluates the general character of the station - its physical equipment, the opportunities it offers, the extent to which these opportunities are used and the quality of the programs. Specific appointments among students include Jim Kauffman, Student Program Director; Sam Lehman, Music Director; Dave Minter, Engineering Coordinator; and Gareth Stoltzfus, Paul Kreider, and Joe Lehman, Assistant Programmers.

Presently, there are 25-30 students who are licensed operators and have regular announcing shifts. Other students spend time working behind the scenes on such jobs as cataloguing, filing and pulling records. For example, Sue Shaum types program logs for every week, and Barb Mullet pulls and replaces the records needed for various programs. Student work is done on a voluntary, no-credit basis.

Plans are being made now concerning the staff and programs for the 1969-70 season. Randy Snyder was recently appointed Student Program Director for the coming year, but engineers have not yet been chosen. The faculty's Radio Committee will be open to suggestions before or at their January session.

WGCS expansion since 1956 is due to a continuing influx of promotional records for AM and the enlargement of WGCS' classical records division. Current experimentation with the programming may create a need for further expansion in the near future.

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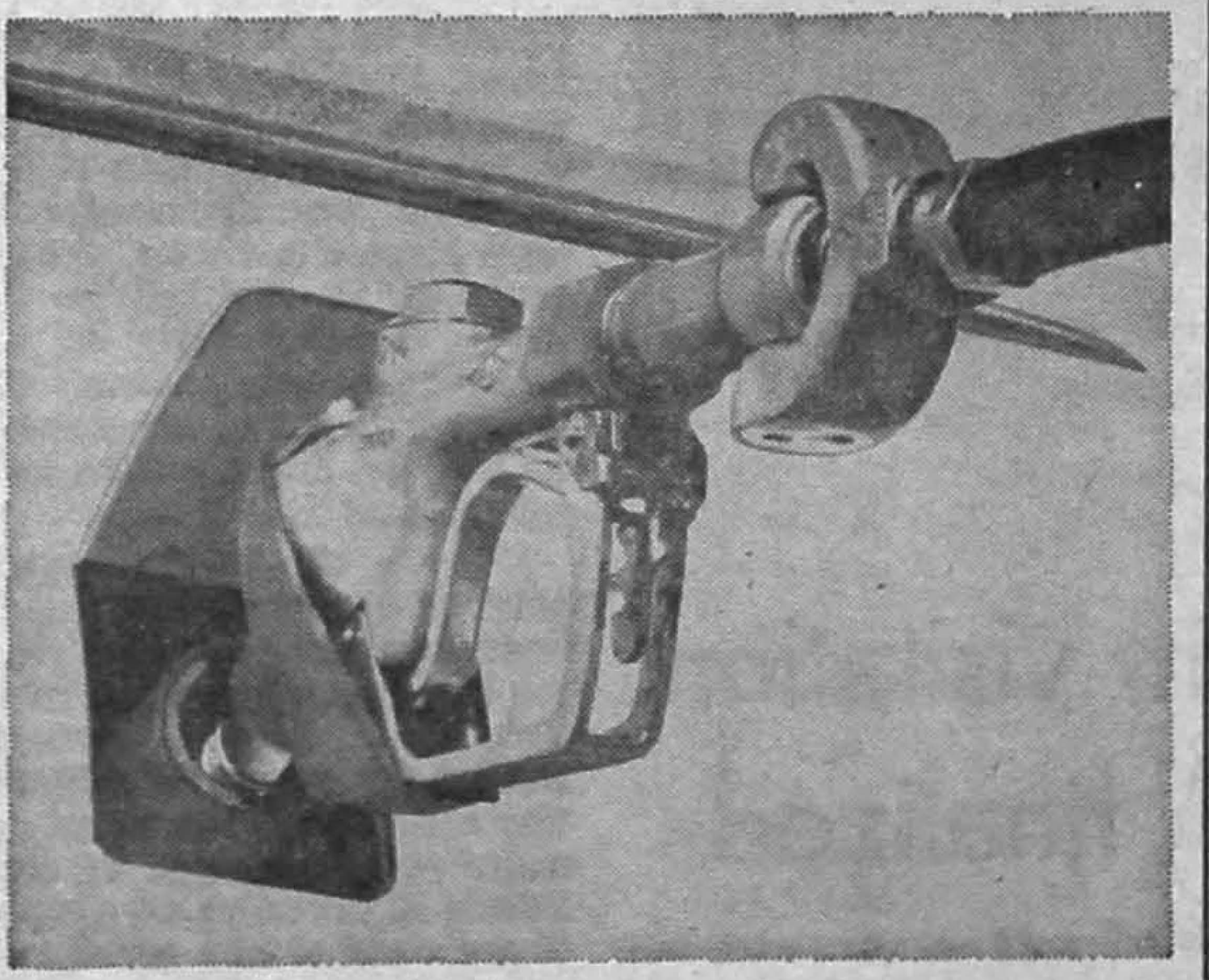

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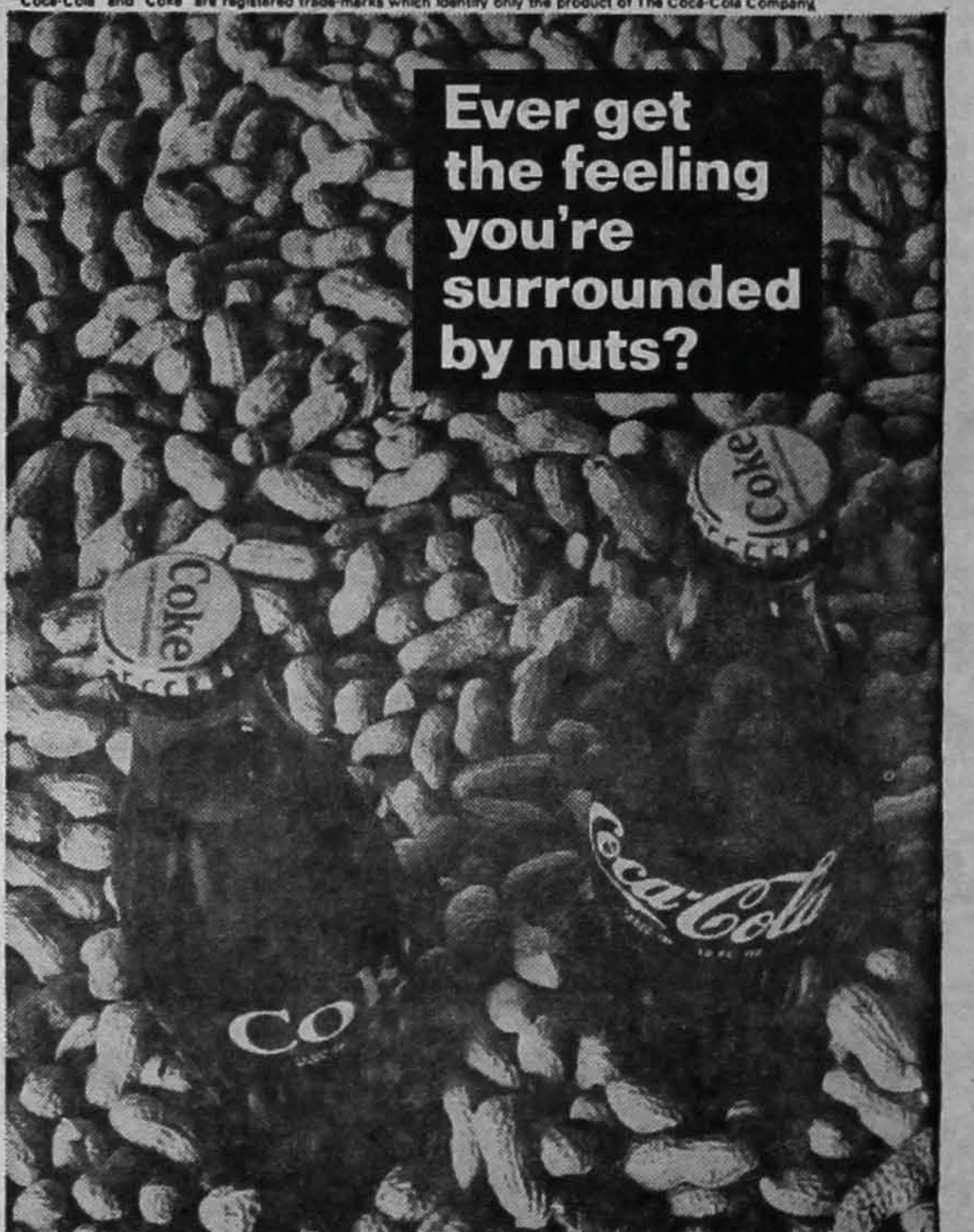

Cool it. Things could be worse. You could be out of ice-cold Coca-Cola. Coke has the refreshing taste you never get tired of. That's why things go better with Coke, after Coke, after Coke.

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Mixture of Antillian and French . . .

Guadeloupian SST'ers accept and adjust to customs and practices of foreign culture

by Karen Wagler

In their first two months in Guadeloupe, Goshen students have met and learned to adjust to a completely different culture. A mixture of Antillian and French, life there is much simpler, much slower than in the U.S.A.

The night the group arrived, dirty, hungry and very worn out, most were at least a little scared of facing a strange French family. Guadeloupian families turned out to be a definite God-sent stronghold. They taught the SST'ers French, presented an inside view on Guadeloupian life and culture; they introduced their friends and neighbors, gave tours of the island; and they gave each person love, security and a home.

The SST'ers live in a variety of situations. None were put into the tiny shacks many Guadeloupians live in, but on the other hand, no one has much privacy. Students live out of their suitcases, sharing rooms with other students or family members, or sleeping in the living room of a tiny apartment. But no one seems to mind the inconvenience.

The group soon encountered the Guadeloupian buses and as Mike Short says, they are certainly "unique." They're usually a bit larger than a VW bus but the little bit of space inside is very well employed. Mike adds that in a bus made to hold 21 people, he once saw 43 aboard. The drivers must be the most patient people in the world. They stop at any place along the road to pick someone up or let someone off, even though stops may be within several hundred feet. Between stops, they waste no time.

Goshen eyes must have bulged that first day at Les Incos (a little restaurant frequented by the group); girls and guys walked in and went around the circle kissing everybody on both cheeks. The SST'ers soon caught on and had practice sessions on the kissing in the school apartment. "It's so funny," Judy Beechy said one day, "Ann, Nancy and I have to kiss each other's guys good night when we go out."

Very typical of the French and the Guadeloupian culture is serving drinks whenever there are guests—the traditional before-dinner drink, and wine at the table. The students approached drinking with both the knowledge of past teaching and the realization of the culture they had entered, and the adaptation has seemed to be a very healthy one. But Greg Hershberger asks "What are we going to do when we get back to the college cafeteria and they give us milk?" "Do you like to dance?" is one of the first questions a Guadeloupian is likely to ask. Guadeloupians dance whenever they have the chance; they never have a party without dancing. It's a very definite part of their culture and once more, the SST'ers caught on.

Though Guadeloupians are not very serious about their Catholic faith, they love the religious holidays. November 1, ALL SAINTS DAY, was a very good example of this. Throughout the day people visited the cemetery to decorate the graves of their loved ones, but it was at sunset that the real holiday started.

People flocked to the cemetery carrying candles to put on the graves, and soon the hill was completely covered with their flickering lights. All seemed solemn and beautiful from afar, but a closer approach revealed a social occasion.

In front of the cemetery gate were many little stands, selling candy, cakes and ice cones. Inside, the people were having a great time, walking around, talking and laughing with their friends. The children raced about snatching candles from others graves to put on the graves of their relatives. Teenage boys threw balls of wax.

Guadeloupe is a department of France, comparable to a state in the U. S., but in reality she is treated more like a colony. She is not permitted to import or export to or from anywhere but France, and only in French shops. As a result, the Guadeloupian standard of living is very low. The average income of a worker is $300 per year.

The day Goshen SST'ers left Elkhart by bus for New York City, no one talked to anyone else. Before the week had passed, however, they had become a group, and that group became the basis for the whole SST experience. No longer were individuals facing a new world alone, but a group was sharing experiences, ideas and problems.

The study term began the Monday following arrival. It consisted of lectures given in French by professeurs from the high school and college near by, usually translated in summary by Dr. Smucker; three hours of French three afternoons a week; and field trips to various points of interest on the island.

The lectures often got very long; once a prof started, he could talk for three hours. In spite of the problems and seeming lack of organization, the students eventually developed a knowledge of Guadeloupe—its geography, history, literature and music.

After the study term ended, the group spread all over the island on various service projects. Living conditions are the same or better for this part of the term, and the group still manages to get together about once a week. Judy Hostetler and Camie Maxwell are working in a home-ec school; Ann Alderfer is working in a childrens home; Sharla Kinney and Nancy Wartsler are doing social work in Pointe-a-Pitre; and Judy Beechy is working with a social worker on the other side of the island. Ken Sommers is teaching in a school for missionary children; Liz Miller and Ted Blosser are working with the West Indies Mission; Mary Ann Roberts and Joyce Stahly are working in child care centers; Greg Hershberger in a hospital, Mike Short on a banana plantation, Ellen Snyder in a Catholic school for older girls; and Karen Wagler is helping the Sisters in a Catholic school for kids up to junior-high age.

The general reaction to the service projects, "They don't let us do anything!" The people seemed afraid to let the group actually work.

"Ca marche un peu"—they've picked up quite a bit of French. It definitely makes a big difference in one's attitude toward a language when he suddenly realizes that real people actually speak it all the time. And when he is stuck on an island where everyone talks the foreign tongue and the only way he can communicate with them is in their language, an even greater interest emerges.

Studying French and talking it are two different things the SST'ers have discovered. In studying, a lot of French is stored away in the mind; in speaking, the vocabulary is smaller but always at the tip of the tongues. The group has learned to hear French, to understand without translation, and to communicate answers and ideas by getting around unknown words. And as Ellen Snyder says, "It's fun."

Young and old, rich and poor, blacks and whites, Guadeloupians reacted, surprisingly favorably toward the Goshen students, both as a group and as individuals. The Prefect himself arranged jobs; the profs were very helpful; and the students have a nest of friends their own age.

The SST'ers faced many problems in Guadeloupe and have gone through several very low points, but they have learned.

Guadeloupe Lunch time at the children's home where Ann Alderfer works.

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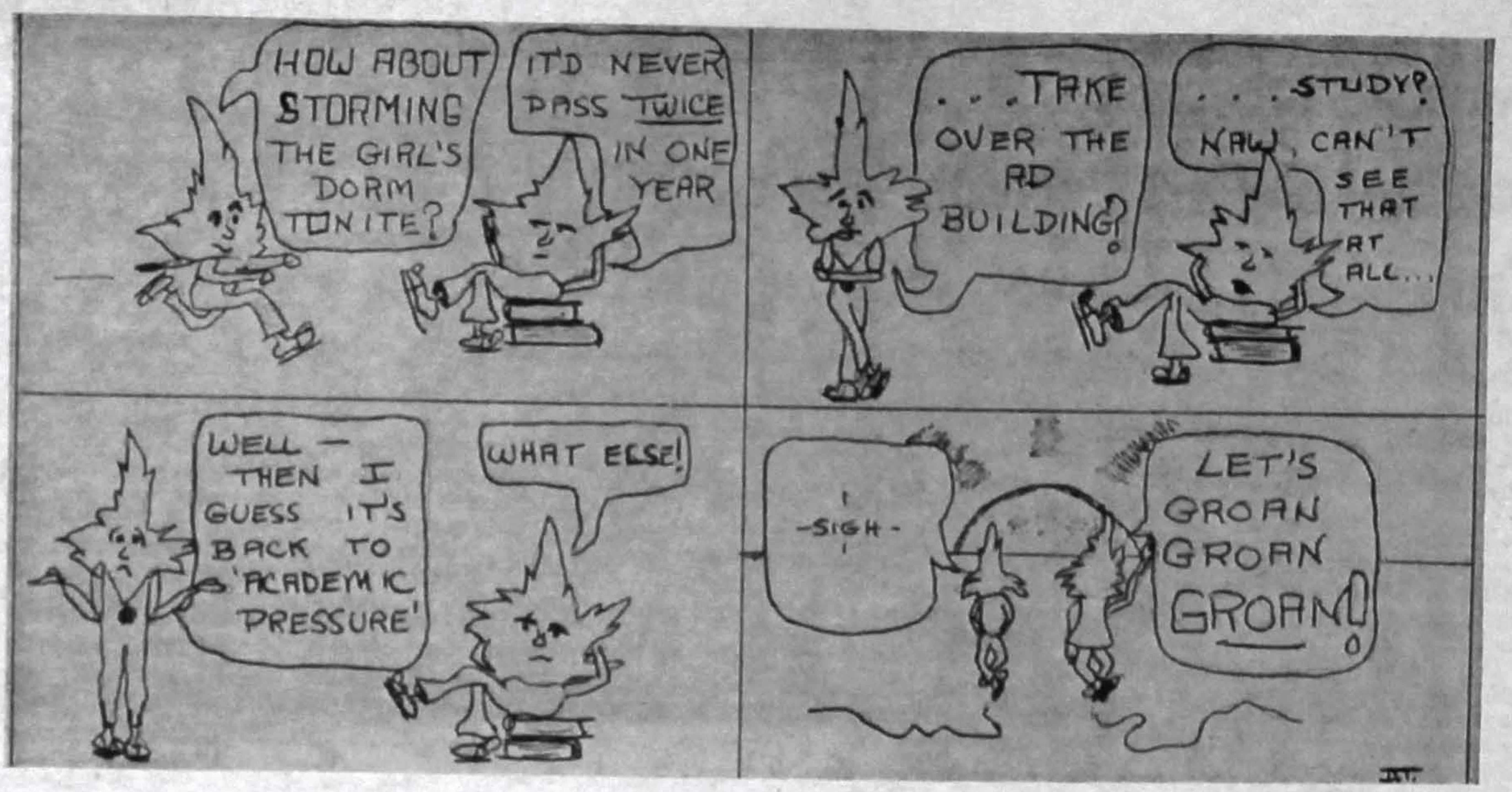

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Behind the

Checked out a bod the other night.
It seems as if the poor unfortunate failed to make
the curve, met the truck, and emerged as pieces in
a brown zippered plastic bag with his brains
lying on his chest and an empty hole for a head.
And my good friend GO. asked—
Where is he now?

From no-thing to no-thing. Trite.
The only solid facts of life. Trite.
The beginning and the end. Trite.
The womb and the tomb. Trite.
Facts of life of which ironically we know no-thing.
Trite. Trite. Trite.
Where am I now? What is that
spark of life embodied in E.J. form doing—spending
his time moving from one enclosed space to another,
hearing with others the sound of another and then
periodically attempting to incarnate the human
spirit on typing paper?

The single run.
Somewhat bowel-disturbing?
A flicker between the given poles of nothingness.
The contented life?
A B.A. for E.J.?

Not necessarily.

Eric J. Yoder

Editor's Note: Senior religion major Eric J. Yoder, one trimester away from graduation, is seriously considering the possibility of not returning to school in January.

Committees probe for answers

The Curriculum and Instruction Committee, the General Education Study Committee, and the Values Study under the Office of Experimentation in Christian Higher Education are attempting to deal with some of the problems reflected on these pages.

The Curriculum and Instruction Committee, chaired by Prof. Frank Bishop, has spent several sessions this fall discussing acamedic pressure. It plans to examine objective data such as the number of incompletes and the number of students who dropped courses in the fall trimester as compared to previous years. The committee is now engaged in a study of how many and which majors should be offered at GC.

In the General Education Study Committee, of which Prof. John Oyer is the executive secretary, the faculty members are currently discussing the elements to be included in a revised general education program.

The student committee, chaired by Mike Yoder, is meeting separately from the faculty committee this trimester. The members have gained some understanding of the philosophy and objectives of general education through background reading, and are now involved in a values study. Next trimester they will help the faculty committee set up a general education model.

The Values Study, directed by Prof. Atlee Beechy, is interested in three main questions: 1) What is the stance of the college about teaching values? 2) Which values are of the highest priority? 3) How are values taught? Value studies from other institutions have been reviewed; a **Goshen College Values Inventory** which has been administered to freshmen and transfers will be revised. Other means of obtaining data will also be employed.

Relevance expanded

Perhaps in our increasingly technological society we could make our education more relevant by shifting the basic liberal arts mix towards more science and business.

We need to understand that "being in the streets" is not the most effective way of working at problems. Once we see this, we can see the dispassionateness of the classroom as an effective way to solve problems. This will go a long way toward solving our questions of relevancy. This short postponement of activity is needed to gain perspective.

Prof. Robert Buschert
Physics

Creativity needed

"That class is an absolute bore. Just busy work, one paper after another. That prof just doesn't have anything to say to where I'm at. I just fake my way so bad in there."

Oh come on. How long will we groan this way? Must we become an elite school, screening admissions to those above 3.0 grade point to exist and function beyond the mechanics of academia with a postive attitude and excitement for learning? What does it take for us to be motivated; seeking, creating and producing within a structure?

Some profs have been willing to direct a class according to our student interests. But we are uncomfortable and restless, begging to be handed an organized package of information. I'm for more constructive student aggression toward involvement and discovery. The faculty sets the context for this discovery, yet they can never spoonfeed a sense of inquiry. We must generate imagination and participation.

Signs of hope are about. C. Norman Kraus' diagnosis of the "instant generation." Colin Williams' "true human existence." Eric J. Yoder's delightful childhood poem about Mrs. Snippkins. L-M audience laughter with Robin Goodfellow in MSND. And the new faces, guitars, and poems of GC women at Men's Open House program illustrate that we are finding individual involvement significant, thus becoming college.

Joan M. Kennell
Senior
Nursing

A group of students were asked the question: What do you expect from your professors and/or the college? Their answers follow.

I expect this college to be academically the same as any other college. In religion courses I would expect the approach to be more Mennonite. The difference comes in the personal relationship with professors and it is possible for this to enter into the classroom. In economics our professor lets us know he's a Christian without warping the economic theory. His Christian approach is in his treatment of students . . I think it's ridiculous to put Christianity into economics and calculus. We have to count it as amoral.

Tom Bishop
Senior
Economics

I expect the Christian values to be given to us by the professors. In relating Christianity to the academic, I feel that there should be more enthusiasm for education because of an enthusiasm for Christianity. In most of my courses professors have verbalized their beliefs and I do want them to do this. I think the academic should be the most important and along with that would be his personal beliefs.

Jane Smucker
El. Ed.
Senior

I have two reactions. First, anyone's purpose in being here is purely academic. And yet it is a period in a person's life when he asks moral as well as academic questions. Someone should have the answers. I want professors here to at least give suggestions and
minds.

I expected to get
and instead I got a
liked Menno Simons a
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more questions about

In the history of education, the most striking phe
that schools of learning, which at one epoch are alive
ment of genius, in a succeeding generation exhibit mere
and routine. The reason is, that they are overladen
ideas. Education with inert ideas is not only useless: it is
things, harmful. . . Every intellectual revolution whic
stirred humanity into greatness has been a passion
against inert ideas. Then, alas, with pathetic ignorance
psychology, it has proceeded by some educational sche
humanity afresh with inert ideas of its own fashioning.

—Alfred North Whit

In The Aims of E

ges RECORD brings together a sampling of current campus demia which has been generat- recent cries of "academic pres- t compares academics at Santa en. T. Wade Beachy and Ray that the concept of "objective dangerous illusion. In the dis- Campus Church talk, Prof. C. contends that contemporary ation is at the root of our prob- oder confronts "no-thing ness." te in short responses what they academics. Meanwhile, facul- committees work at these prob- structured way And many per- sented on this page think and the snackshop and the dorm.

Goshen and Santa Cruz compared

Education is a creative and a socialization process. It both assists the learner in ascending ever higher levels of ignorance and truth in pursuit of wisdom, and teaches the learner to master the technical and social skills necessary to function as a useful member of society. Education is always carried out by a variety of social institutions, one of which is the college, where education becomes a total environment.

My college experience has been divided between Stevenson College at the University of California at Santa Cruz and Goshen College. Both are unique in their own way: U.C.S.C. as the most radical U.S. state university, and Goshen as the least provincial U.S. Mennonite college. Each has a different way of fulfilling the educational functions.

Most of these differences are mechanical, but mechanical innovations such as the pass-fail grading system at Santa Cruz and the SST at Goshen can be important reflectors and creators of the spirit of the institution. Because of its basic nature as a graduate preparatory school, U.C.S.C. tends to rely more on a great deal of reading for classes which is integrated and interpreted by the student in three-hour take home or open book essay finals and on long research papers. Because of Goshen's nature as a training school for the service professions, there is more emphasis on mastering skils and on general education.

Because of U.C.S.C.'s nature as an experimental institution, there is emphasis on radical educational innovations. Because of Goshen's Anabaptist heritage, there is emphasis on community interpersonal relationships, and service.

Both colleges, I feel, are admirably suited to fulfill the socializing function of education: Goshen to producing middle-class Mennonite social workers, nurses, and school teachers; U.S.C.S. to producing alienated university professors, pottery workers and weavers. No educational institution can force a student to become wise but both U.C.S.C. and Goshen, I feel, create environments where wisdom can be pursued: U.C.S.C. through its emphasis in classes getting to the deepest truths of a subject; Goshen in its emphasis on searching out the meaning of life in a Christian community.

Dean Jost
Medieval History
Junior

e on academia:

ope of campus views

cademic pressure" question

let us make up our

Carol Byler
Sophomore
El. Ed. major

ristian education here nite one. I guess God as Christ but there is at Goshen. We talk ucation but we don't what professors really they think things that nite college and there- he whole cultural past hat is done here.

Rebecca Vetter
Senior
Social Welfare

ive science without re- 't care if a professor ons in applied science learning pure science. n with the science de- teachers don't like to nk about a philosophy t facts and you are on your own. I don't ofessors here than I ersity. I have always I have a wider range many old graduates pective.

Kermit Lehman
Senior
Natural Science

wo majors I want two I'm not satisfied with en get. Since I have ethical implications in politics, I would prefer less objectivity, and in literature I would prefer more. I think professors feel too obligated to judge literature from a religious point of view and that, I think, often damages a student's understanding of that piece as a work of art.

Ruth Esch
Junior
English and Political Science

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on

Objective knowledge an illusion

One of the real tragedies of our culture and of our educational system is the myth that knowledge is objective and can be expressed objectively. This is massive self-deception. The facts that constitute knowledge are always examined from a given perspective, creating an inherent bias. Furthermore these facts are expressed in some context, adding a second opportunity for bias. Also, when knowledge is transmitted, the recipient brings another set of prejudices to the facts and interprets them from his perspective.

Thus it would seem that in the teaching process the admission of biases all around is not nearly as insidious and ultimately more objective than the cherished classical method of presenting material fraught with prejudices behind the mask of pretended objectivity.

In our time the results of a system based on pretended objectivity are strikingly evident. Technical knowledge, which of itself seems most morally neutral, has produced massive qualitative changes in our society. At the same time knowledge of man and society has not kept pace with these changes, precisely because of the struggle to maintain the guise of neutrality.

It would seem then that any attempt to abstract knowledge to the point where some sort of objectivity can be claimed ultimately serves to leave the student with no concrete point of view with which to operate effectively and responsibly in the world of practical problems and immediate meaning.

T. Wade Beachy, History
Ray Funk, Sociology
Seniors

Religious disorientation the problem

Life is really all of one piece. Terms like social, intellectual, religious, and emotional are only analytical categories we use to examine the various aspects of life. This leads me to observe that our discussion of the so-called problem of academic pressure cannot be confined to academics. There are a few strictly academic factors which have obviously added to the pressures upon contemporary college students, but the problem is like an iceberg with far more issues hidden under the surface than the obvious academic components that jut above.

A fundamental aspect of our problem, so it seems to me, is that we have become disoriented and are fighting off the panic that comes with the discovery that we are lost. In the rush to keep up with the traffic moving through the maze of our modern technopolis we have lost our sense of direction. We are not sure where we have come from; therefore we do not know where we want to go. Horns are blowing, lights are green, the policeman is waving us to move, and we do not know which way to go. We can drive for hours around and around the streets following signals, signs, and police directions, but all the time the pressure and strain of a suppressed panic drains our strength and tautens our reflexes.

If this analysis is correct, then our basic problem is religious in nature rather than academic. As Paul Tillich often reminded us, man needs something to which he can give ultimate commitment if his life is to have ultimate meaning and purpose. Martin Luther King once said that he pitied anyone who did not believe in something enough to go to jail for it. And commenting on this statement Lawrence Poston, an Associate Professor of English at the University of Nebraska, told a group of students: . . . I have seen some signs that the American university and you along with it are in trouble.

Some of you don't know it. You are pursuing your degrees; you go to the library, maybe even on Friday nights; you do your assignments. You may have a vague restlessness you can't define, but this doesn't mean you know what the trouble is. It is not that you may get killed in Vietnam, although you may; it is not that you face unemployment when you get out. It is rather, that deep down inside most of you don't believe. I don't mean you don't believe in God, parents, or good grades; you may believe in all of them, or think you do, with varying degrees on intensity. **What I mean is that your world doesn't have any shape or organizing principle.**

Our national culture, including the university and organized church, has given ultimate allegiance to less than ultimate realities. They have been using relative national values as their fixed point of reference, and now when we desperately need to get our bearings we discover that our "fixed point" has been moving with us.

Students of this generation are increasingly aware of and distressed by this disorientation and are attempting to find their way for themselves. It is this not believing or fear of disillusionment if they should seriously believe, this disorientation, this lack of shape or organizing principle, that is the real source of the enervating anxiety which has been labeled academic pressure. A few years ago we were calling it apathy.

If this is a correct analysis, then Jesus has a pertinent word for our situation. He said, "For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life?"

This losing of life Jesus calls "losing sight of (or denying) self" in the previous sentence. To "deny self" is not a counsel of ascetic discipline but realism about things like they are. Self-fulfillment is an inadequate, relative point of reference to guide life by. Even self blown up to national proportions will not do. Jesus doesn't ask you to reject your emotions, deny your sexuality, or give up your intellectual curiosity and achievement. He asks you not to prostitute them in the vain attempt at self-fulfillment.

When self-expression is the aim, then release of emotions does not bring emotional release. Emotion is prostituted.

When self-gratification is the goal, then uninhibited sexual activity ends in boredom and obscenity. Sex is prostituted.

When self-aggrandizement is the end of our efforts, then ambition—whether it be for grades, intellectual achievement, wealth or power results in weariness and banality. Intellect and skill are prostituted in an idolatrous busyness.

Jesus calls us not only to the clear focus of our vision upon one goal; he also says quite explicitly that unless that one goal has ultimate reality and meaning we will forfeit the life we seek in its pursuit. And he offers himself and God's program of redemptive justice and service as an ultimate point for orientation.

Of course, this is not proposed as an immediate panacea for the pressures which normally come with the close of the trimester. The piety, that is, respect for God, is no gimmick. But Jesus can give shape and an organizing principle to your life. And if that is part of what has had you up tight, you will find your frustration tolerance raised considerably.

Prof. C. Norman Kraus
Chairman, Division of
Bible, Religion, and Philosophy

Golden stalks meaningful life style

by Tom Harley

Roger Golden, GC senior, is most famous for 1) his unhappy marriage with, and subsequent divorce from, the U.S. Army 2) being one of the first of that little group of rare (as opposed to half-baked) people who had the absurd notion that if people in Nigeria and Biafra are starving then we can do something to help by the direct intervention of our own wretched bods into the mess, and 3) his exploits on the tennis courts.

Developing Christian non-resistant beliefs subsequent to induction into the U.S. Army is not commended by Good Housekeeping. Roger found out why. After determining that the military system violated his beliefs, Roger wanted out and with the counsel of former prof, J. Lawrence Burkholder, sought to accomplish that feat.

No great fanfare, no finger-pointing, no histrionics—that simply isn't part of the Golden style. Overt protest isn't Roger Golden's, but neither is compromising his beliefs to suit someone else's dictates. Rog instead used "proper" channels provided by government regulations for post-induction conscientious objectors. It was a long frustrating process. But finally after a court martial, jail, delays, and much much self analysis, he was discharged. "People had generally been kind," but many doubted his sincerity.

Rog has mixed feelings about his behavior and general approach during that period. While feeling that he "functions best in crisis" and that here for once he found something to believe in and stand up for, he also wonders whether he should have given the authorities more static and whether his agreeableness toward them was chiefly a means of avoiding unpleasant consequences experienced by more extreme objectors.

At any rate he came to GC fully expecting Mennonite non-resistance and brotherhood to "overwhelm" him. It didn't. He developed a distaste for GC's spiritual deadness and hypocrisy and gave a chapel talk saying the same.

Following that talk an old man approached him and said, "We're not all like that." Rog sees this last year as a time of discovering the truth in that statement. He has found a small group of people who see beyond themselves, who see one another and who have some grasp of the meaning of Anabaptist Christian Community.

Yet he laments that "900 of us" see neither outside of ourselves or our social context and that GC is geared to "making people who fit neatly into American society." Academically, he sees the need here for programs which are of practical value in Christian service assignments overseas, in the ghetto or Appalachia. Why not, for example, have an Ag program, since people skilled in agriculture are needed for service work?

This past year Rog has been grappling with the question "What is my Christian calling?" and is still trying to come up with an answer. He recalls how he used to have visions of taking "tennis balls, rackets, and New Testaments" abroad as a kind of evangelical teaching professional tennis player.

Now he is more attracted by Biafran service as an immediate answer and John Howard Yoder's "Migration Evangelism" as a long term answer. The Christian goes to another culture, adopting new citizenship and taking a new name, and becomes self-supporting, independent of a mission agency, witnessing by living a Christian life. At the same time Rog is attracted by conservative Mennonitism and its secure communal atmosphere and admits he has considered wearing a plain coat. But "Migration Evangelism" appeals to him at the moment.

A recurring theme for Roger is the desire to get away from an American culture to which he feels no calling to relate. His attraction to conservative Mennonite non-involvement—away from "meaningless things like dancing, movies, mass sports" reveals this trend and he feels smothered and "gagged" by an urban culture. He simply isn't geared, he says, to meeting the needs of this country.

And Roger is essentially apolitical. He "could never vote." The type of involvement he seeks is not social or political, but a personal response. He sees much of the faith put in men like McCarthy and Kennedy as a form of idolatry, "I can't put my faith in any man."

Roger considers the most important change in his Christian life to have been not the decision to become non-resistant or to commit himself to Biafran service, but a change in his behavior toward other people. The pattern of using people, more particularly females, for self-gratification was the most difficult thing for him to throw off. "It still haunts me." Marriage, a type of commitment before God, "has been important. It puts one in a position of wanting to make things work" and of struggling to become fully concerned about another person, away from the self.

by Dave Huneryager

Roger Golden

Though Mennonite in spirit, he hasn't found a church he can join, Roger searches for a church based on a deep interpersonal sharing within the "membership"—people helping each other in making family and personal dicisions.

"Let's get things out in the open, let's talk about what's inside of us."

A New Location For College Students

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Minus several horses . . .

Leafs lose one, win four; beat Bluffton in overtime

by Dan Shenk

Relying on timeworn Mennist traditions—eight hours of sleep per night, teeth-gritting determination in face of foe and brushing of teeth after every meal—this year's Maple Leafs are upholding the unwritten GC maxim which states: "The basketball team must win most of their games." Check." The Leafs' record to date is 6-1.

The only loss came November 28 at the hands of Tri-State College in Goshen's first game of the Grace Tournament. Losing 75-72 the misfortune-riddled Leafs were thus insured no better than a fourth place finish in the eight-team tourney. Finish fourth they did, by drowning their next two opponents.

The story of the Tri-State match can be traced more accurately to "what went before" rather than to the post-game boxscore.

Picture a hypothetical visit (note: hypothetical) to the Maple leafs' dressing room immediately prior to the Tri-State contest. Imprint a Coach Fred Litwiller image; he's giving final instructions to the team;

"Now Cross and Miller, I want you to go easy on your sprained ankles—hop if necessary; Pletcher and Cosgrove: you guys are sick."

At any rate, of Goshen's first six players, only Keith and Roger Springer were healthy and ready to go.

With the bench picking up the slack the Leafs still nearly pulled the game out—but missed several chances to win in the waning seconds. George Leichty summed up the scene, colloquially but well: "We didn't have the horses," he reflected.

A rematch with early season foe, Olivet Nazarene, the next afternoon (November 29) saw a tired but healthier Goshen squad emerge the victor 90-76.

The following day the Leafs met Bethel, the Leafs won a hard-fought game 83-78, and the Leafs finished fourth overall. I think I'll "leaf" the tournament.

Earlier in the Thanksgiving week—Monday, specifically — GC encountered Manchester in the Goshen gym. Though without the services of Zuercher and Miller, the Leafs rolled impressively, 94-69. Pletcher and Lyle Gaff were outstanding in relief roles.

Most recently Goshen ran into Bluffton on the GC floor. Goshen was running along and suddenly encountered Bluffton. "Hey, aren't you Bluffton?" they said. "That's right," answered Bluffton, "and aren't you Goshen?" "Yes, yes!" answered Goshen.

"Play ball!" interrupted the referee.

Goshen quickly leapt to a commanding 2-0 lead, inexplicably lost it, then trailed for 24½ minutes. The lead came forth 57-56 with 15 minutes left in the game.

But not for long! Bluffton moved back ahead 60-59—and the game was on the seesaw. Up, down, fulcrum. Up, down, fulcrum. Someone in the stands remarked ominously: "There'll be no pushovers tonight."

With 2:38 remaining Bob Zuercher fouled out after turning in an aggressive performance. But the match stayed close—so close, in fact, that the score was tied 91-91 with 0:00 left on the clock.

Overtime was in order—five minutes worth. When the Leafs quickly moved ahead—to stay—the fans were so glad they cheered. Final score: Goshen 100, Bluffton 96.

sports column

by Bob Zuercher

Attempting to pick a winner in the intramural basketball tournament proves to be one complicated undertaking. Several factors hamper the GC polls. First, the so-called double elimination set-up is not truly double elimination. Everything is worked out adequately except for a rather important matter. It seems that the winner of the losers bracket needs to defeat the winner of the winner's bracket only once in order to win the tournament. Consequently, the representative from the loser's bracket has a much better chance to win the tourney, while the winner's bracket champion has a fine chance of getting royally chaffed.

Another factor that effects the polls perhaps more seriously is SST. Unfortunately, especially for the Shockers (a team comprised of Winter SST students), the tournament will not be concluded this trimester. The winner of the loser's bracket will not be determined until after Christmas vacation when the SST players will be gone.

The initial rounds of the tournament have turned in some interesting results. At this writing, the Senior I Aces seem to have the winner's braket and probably the tourney well within reach. The loser's bracket will undoubtedly produce some barnburners as the Shockers, the Senior II Bulls and probably the Frosh I Pacers will battle.

If conditions were normal, I would predict the following: Aces, no. 1; Shockers, no. 2; and the Junior I Knicks, aided by their bracket position, no. 3. However, the Shockers will soon be gone and the Aces will have to lose only 1 game instead of 2 to get knocked off. With the Shockers gone, the Pacers should get past the Bulls in the loser's bracket and meet the Aces for the championship. After adjustments, I will still go with the Aces to win; however the Pacers will then draw the 1st runner-up, and the Knicks, still helped by their position, will come in third.

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Goshen College editorial page

The Record

friday, december 13, 1968

Opinions expressed in Record are not necessarily those of Goshen College

On what level does one live?

The economic range within which one finds social responsibility and activism on the personal involvement level is that slightly elusive area between abject poverty and the beginning of affluence. Perhaps lower middle class or uppr lower class would be convenient terms.

A peculiar aspect of extreme poverty, from the Kentucky mountains to Watts*, seems to be a lack of social conscience or social activism. These people exist on the survival ethic, their goals are immediate and realistic—food, shelter and clothing for the day, with the struggle beginning anew tomorrow. Someone else's "cause", let alone their own, does not inspire the poverty-stricken to respond to social needs.

Relative affluence—the beginning of comfortableness, when salaries and bill payments are figured a year in advance—also breeds inactivity in the area of social responsibility. The affluence, after all, was made possible by the status quo, and the comfortable man seems inhibited from attacking the existing social order. In some cases he may even go to great lengths to maintain it.

The relatively affluent (a likely description of your parents and mine) usually have a sense of social conscience, springing from ethnic or religious teaching, but which seldom makes the transistion from conscience to action.

The super affluent—landed and noveau rich—have a degree of social consciousness in terms of philanthropic tax deductions.

That precarious level, between daily survivial and keeping one step ahead, where living is a constant adventure because it involves taking care of today and maybe half of the next week, is the cutting edge of social revolution and responsibility. It remains for those persons who choose (for such a level of existence is most usually maintained from within than controlled from without) to live in near poverty or far affluence to display social conscience and activism, inspired by the conditions of the truly impoverished and the ideals of the inhibited affluent and financed by the wealthy.

*All generalizations in this piece are subject, without exception, to exception and to the considered opinions of soc experts.

—Betsy Beyler

A reason for a Senate vote?

The Senate has rejected the dorm visitation bill. Given student opinion, they did the right thing. However, some of the senators evidently voted against the bill because they felt the administration would kill it and thus Senate prestige would be damaged. Six giant steps backwards!

A vote determined on this criteria is a lamentable one and one that turns the Senate from its basic purpose of being a representative body.

Most things have been accomplished because someone attempted to do what couldn't be done. All senators should vote on the basis of what needs to be done and not on the basis of what they think the administration will approve of. It is at that point we have a Senate.

Current events quiz

Other newspapers have current events tests but they usually only deal with the surface issues. Issues like test ban treaties and Chicago Police riots are only the outgrowth of far subtler issues. As part of its evergrowing service to its reader, the **Record** brings you a quiz on more than just the above mentioned peripheral issues. This quiz focuses on the real nitty gritty; the issues that make the issues. Test your knowledge of these primary events.

1. Who stole the Economics tests?
   A. Milton Friedman
   B. John Kenneth Galbraith
   C. Paul Samuelson
   D. Karl Marx
2. What year did Goshen College have its biggest crisis?
   A. 1923
   B. 1967
   C. 1968
   D. 1969
   E. 1970
3. Who said, "Gawd, I see a truck!"
   A. Andrew Jackson
   B. Billy Sunday
   C. Tom Noe
4. When will the communists take over Elkhart County?
   A. 1904
   B. Don't answer, it will let the comsymps know what you're up to.
   C. 1968
5. What year was Goshen College founded? Check with your catalog (use research methods learned in Comp. and World Lit.)
6. What year was Goshen College lost? Check with the constituency.
7. Who staged a comeback after a traumatic experience?
   A. Richard Nixon
   B. Tom Harley
8. After Ray Funk and Tim Beechy talked to the faculty about Christian education, which prof wanted to check their disciplinary files to see if they had ever been caught smoking, and thus prove their insincerity?
   True or False
9. Who wears boots?
   A. Susan Ward
   B. Lynn Smith
   C. Dave Reist
10. How many copies of **Record** are found in wastebaskets the day it's issued?
   A. All of them
   B. None of them
   C. Most of them

Credit for this quiz may be applied to any course. Send quiz and explanatory cover letter to Dean Carl Kreider in campus mail. The letter must convince him that you deserve credit and be postmarked no later than 1984.

Marijuana is a short-run pleasure

Dear Editor:

Your article in the November 22 **Record** on Marijuana seen as coping device" should merit a high rating on a scale of interesting and responsible journalism. Another facet of the problem, not discussed in the article, should be added, namely, the effect of the use of marijuana on the ability of the individual to control his own behavior. As with alcohol, the effect of a drug is to numb the conscience, so that the conscience no longer functions as an effective deterrent to behavior which the individual would eschew were he not under the drug's influence.

Some might argue that a drug which "frees" the mind of its moral restraints (limitations imposed by the conscience) performs a valuable liberation function. The problem, however, is that this type of "freedom" from moral restraints often results in short-run "pleasures" that produce long-run misery, misfortune, and guilt. Highway accidents provide numerous illustrations of this.

A conscience performs a valuable function. To cancel it out with marijuana or a glass of an alcoholic beverage is to court social and moral peril.

J. Howard Kauffman
Professor

Letters to editor

Likes coloring contest

Dear Sirs:

I appreciated your **Record** coloring contest. Even though I may not win a prize, it gave me something to do while I was sick. Thank you.

Phil Paul
Junior

Tuition increase hurts

Dear Editor,

Although the tuition hike for next year will not affect me as an outgoing senior, I do feel some compassion for those who remain. When the cost-of-college increase is five times greater than the cost-of-living increase it seems safe to assume there will be some severe difficulties for those students who wish to continue.

I do think this college as well as many other small colleges will have to turn to some new sources of capital in order to remain solvent in the coming years.

Other Mennonite schools have felt themselves able to accept federal aid while maintaining their independence. Wouldn't it have been nice to have a new library and a new science building by matching the Good gift with federal funds?

Maybe students could form a committee called OUCH (Organization for Understanding Cost Hikes).

The Senate might be a forum for a discussion of this nature.

Marvin Miller
Senior

In defense of pot

Dear Editor,

In defense of marijuana. Mans search for self-fulfillment takes many routes. This search is his reality, and this reality can include experiences induced by artificial means. To feel your mind floating over the campus while watching the rat race to academic education is reality. Even if you got it with grade C local grass.

True, there are dangers. The danger of ingrown cultism resulting from a well-grounded paranoia about a society that too often delights in punishing its youth who try to drop out of a rigid sterile life. A society that locks a man up for 20 years for giving one non-addictive, non-cancerous reefer to a friend.

And yes, some people do freak out. To another side of reality. Perhaps a happier, perhaps a sadder. I have seen and felt something of both. But the reality of the mind and its role in self is always there. Perhaps adherents to a religion rooted in mystical symbolism share some realities with the high blown mind of the pothead.

I am not suggesting that GC go tripping in a cloud of smoke. I do suggest that perhaps psychedelia is a legitimate tool for some persons trying to capture meaningful reality.

Name withheld by request

Dear Editor,

Millions across the nation now know that the myths of addiction, homicidal mania and wild orgies are dying; even the **National Review** has carried a pro-pot argument.

Pot smoking is an escape, like drinking, television, stereo, pinochle, dominoes. Everyone escapes, but at different levels. While for some, marijuana is the ultimate freaky demoniacal, mind-blowing madness, for others it is of no more consequence than taking in **Elvira Madigan.** Ginsberg draws the analogy with movie-going, saying he spends about as many hours high per week as he does in a movie theater, with about the same degree of change in consciousness.

Occasional pot smoking can be a pleasurable, interesting and (shall we claim it?) valuable past-time. Cannabis has long been an artists' drug, beginning with adventuresome nineteenth century writers, traveling up from the South with Negro jazz musicians until today no pop music goes out over airwaves that is not drug music for a drugged audience.

Not only musicians but also contemporary literati and academicians are users of the grass. Ginsberg claims to have turned on with the majority of contributors to the **Anthology of New American Poetry.**

The heightened sensations produced by the pot high can lead to new perceptions of the structures of pieces of music, of paintings. Perhaps the Fine Arts department would consider laying in a supply of marijuana as an additional visual aid.

Name withheld by request

Lack of caring the problem

Dear Editor:

In the recent article "Specialized Languages . . ." the following statement is attributed to Dr. Buschert: "A person who is literate in technology and who cares about human affairs will do far more in the future to solve problems than the person who simply cares and is illiterate in technology." This may be true for many problems. Nevertheless, a general consensus devoloping among thinkers is that the greatest problem now is not lack of developed technology but the lack of enough caring for the poor on the part of the rich nations of the world. (The Christian faith has been saying all along that the chief problem is in man's heart!) Is America willing to give 20% of her income to activate the technology already developed—to feed the poor? That is what C. P. Snow reckons to be a decent response. At this point all caring persons have a crucial role to play by example (individual, MCC, etc.) and by word—to persuade men everywhere to repent of (turn away from) their selfishness.

S. David Garber
Professor

The Goshen College Record

Published biweekly during the school year of Goshen College. Subscription rate is one dollar per trimester. Second-class postage paid at Goshen, Indiana. Postmaster, send Form 3579 to the Goshen College Record, Goshen College, Goshen, Indiana 46526.

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The GOSHEN COLLEGE Record

Better conscious inertia —Dostoevsky

VOL. 70 GOSHEN COLLEGE, GOSHEN, INDIANA 46526, FRIDAY, JANUARY 17, 1969 NO. 7

Anabaptist disillusionment . . .

Seminar investigates tradition and the academic community

by Phil Bender

Editor's Note: The following article was written previous to T. Wade Beachy's withdrawal as a student from Goshen College.

A growing concern among GC students and faculty over a lack of campus cohesion, and a general sense of disillusionment, has led to the formation of a special seminar to study the relationship between GC's educational program and the values of the Anabaptist tradition.

Entitled "Anabaptist Values and the Contemporary College," the student-faculty seminar will explore the relevancy of Anabaptist values to contemporary college education, and will suggest ways in which GC might more meaningfully incorporate those values into its educational program.

The 10-member seminar, inaugurated chiefly through the efforts and concerns of GC seniors Ray Funk and T. Wade Beachy, also includes junior Chris Yoder and sophomore Larry Miller, and Profs. Atlee Beechy, Robert Buschert and Calvin Redekop. Prof. Beechy, who currently is head of the Office of Experimentation in Christian Higher Education, will direct the seminar and will relate its findings to his study of the transmission of values in an academic community.

Three additional students also will be invited to participate in the seminar.

The idea for a reevaluation of the presence of Anabaptist values in GC's educational program germinated from a chapel talk given by Funk and Beachy last fall on the subject of "Cynicism and Hope." In that talk the two described what they felt to be a growing feeling of cynicism among many students on the GC campus, noting in particular the division of the student body into various sub-groups and the increasingly frequent usage of escape devices by students.

Later Beachy and Funk shared with the faculty their concerns over GC's role as an Anabaptist institution in the field of contemporary education, and from further informal discussions with faculty members and with President Paul Mininger the idea of a seminar to more effectively fuse Anabaptist values and the GC educational program emerged.

Although the exact format and specifications of the seminar remain to be formulated, study will focus, according to Prof. Redekop, on "making the educational system more responsive to human needs." He cites eight values inherent in the Anabaptist tradition which have particular relevancy in attaining this goal: (1) social concern and caring for others; (2) respect for people; (3) the freedom of creativity and originality, which he believes too often has become stifled by conformity patterns; (4) honesty; (5) reconciliation; (6) stewardship ("not in the 10 per cent sense, but in community life under God"); (7) service; and (8) a supranational perspective, which sees the community of God as transcending all geographical and ideological boundaries.

Funk adds the Anabaptist value of "seeing significance in the secular as well as in the sacred," while Beachy notes the traditional Anabaptist emphasis on the ultimacy of personal relationships and on the right of the community to resolve significant issues.

Although formal study will not begin until Prof. Beechy's return from Biafra, members already have begun to consider how these values might be more meaningfully incorporated into the educational program of GC. According to Funk and Beachy, Anabaptist values hold broad implications for GC's academic program. Funk, for example, believes that the value of concern for others might be more fully realized through the institution of a pass-fail system, whereby selfish and destructive competition among students might be reduced. Furthermore, according to Funk, the integration of various academic disciplines might overcome the compartmentalization of knowledge, with such broad courses as "Religion and Technology" offering a more useful tool for analyzing and ministering to the pressing needs of an automated society.

Beachy visualizes an SST emphasis on campus which would dynamically confront classes with the object of their study; a sociology class living for three weeks in a Chicago ghetto, he says, would be thoroughly consistent with Anabaptist values because it would "get in on the real action —that's what life is all about."

But Anabaptist values, according to Funk and Beachy, are relevant not only to the academic program of GC; they hold significant implications for its administrative structure as well. In Beachy's opinion, educational institutions generally tend to be "run like a business corporation" by concentrating power and disallowing popular participation in crucial decision-making. GC, he believes, could more fully achieve the Anabaptist value of communal participation by giving students authority in such key areas as the hiring of professors and the formation of campus social regulations.

This "aggressively corporate justice," where "justice is defined by the community rather than by outside authorities," according to Beachy, might even take the form of student participation in the President's office in order to give it "a definite student orientation."

Other areas Funk and Beachy believe might be relevant to their study are campus religious life and student personnel policies.

Whatever specific proposals emerge from the seminar for making GC more consistent with the values of its Anabaptist tradition, Ray Funk expresses optimism toward his group's upcoming study: "We think it will represent our best effort. We will try to prove that students are responsible enough to engage in this type of thinking."

by Dan Kauffman

Connie Hershberger, Prof. David Falk, and Linda Hertzler prepare for Linda's senior voice recital.

'Pure music' . . .

Hertzler to give recital here on January 25

Linda Hertzler has been working on her recital for four years, and if she is scared it's because it's so very important. It's the highlight of her four years at Goshen College.

Professor Falk has "done the whole thing." Since her freshman year under Falk, Linda feels that she has learned much in developing the art of making music. If music is there it will hold attention. And the music develops as an organic whole. No gimmicks. Pure music.

Linda's recital, accompanied by Connie Hershberger, is at 7:30 p.m., January 25 in the Assembly Hall. For the recital she wanted a wide range in styles and so chose from the Baroque Purcell, Brahms, Wolf and the contemporary Barber. About her goals for the recital, Linda says, "If for the average listener, I can get the aesthetic mood of the individual pieces across I will be satisfied. For myself, I'm trying to create music."

On Wednesday, January 15, Linda has been invited to sing at the University of Michigan Campus in Dearborn as part of their music program. She was invited to perform when the professor in charge of recitals at Dearborn heard her singing at her sister's wedding.

For the last three summers, Linda has attended the Summer Music Seminar under Professor Lindenbaum from the Music Conservatory in Detmold, Germany. She also spent three weeks in concentrated study at the Detmold Conservatory last year.

Linda is graduating this spring in Music for the Performing Arts and will again head for the Music Conservatory in Detmold, Germany, where she plans to study indefinitely. It may take five years to complete all the requirements involved for graduation.

by Dan Kauffman

By Larry Spaid, Plymouth, Indiana. Currently on exhibit in the Good Library Art Gallery.

Henricks, Mexican shows in gallery

On display in the Good Library until January 23 are 55 prints, drawings, paintings and art objects from the collection of John Henricks of Warsaw, Indiana.

Possibly the most exciting and most contemporary works of the exhibit are those of a local artist, Larry Spaid, from Plymouth, Indiana.

Following the exhibition, the Contemporary Mexican Prints show opens January 25 in the Good Library. The show is a survey of the trends in graphic works in modern Mexico with styles ranging from those of the pioneering geniuses and social commentators of the early decades of the century to present accomplishments.

Spring play — 'The Physicists'

Dr. Roy Umble announced that The Physicists by the contemporary Swiss playwright, Friedrich Duerrenmatt, will be produced this trimester. According to Dr. Umble, The Physicists "deals with the problem of responsibility for our knowledge." Dr. Umble will be assisted by Brad Boyd. Performance is scheduled for March 7 and 8.

Our thanks to the many SST'ers who helped to make this page possible.

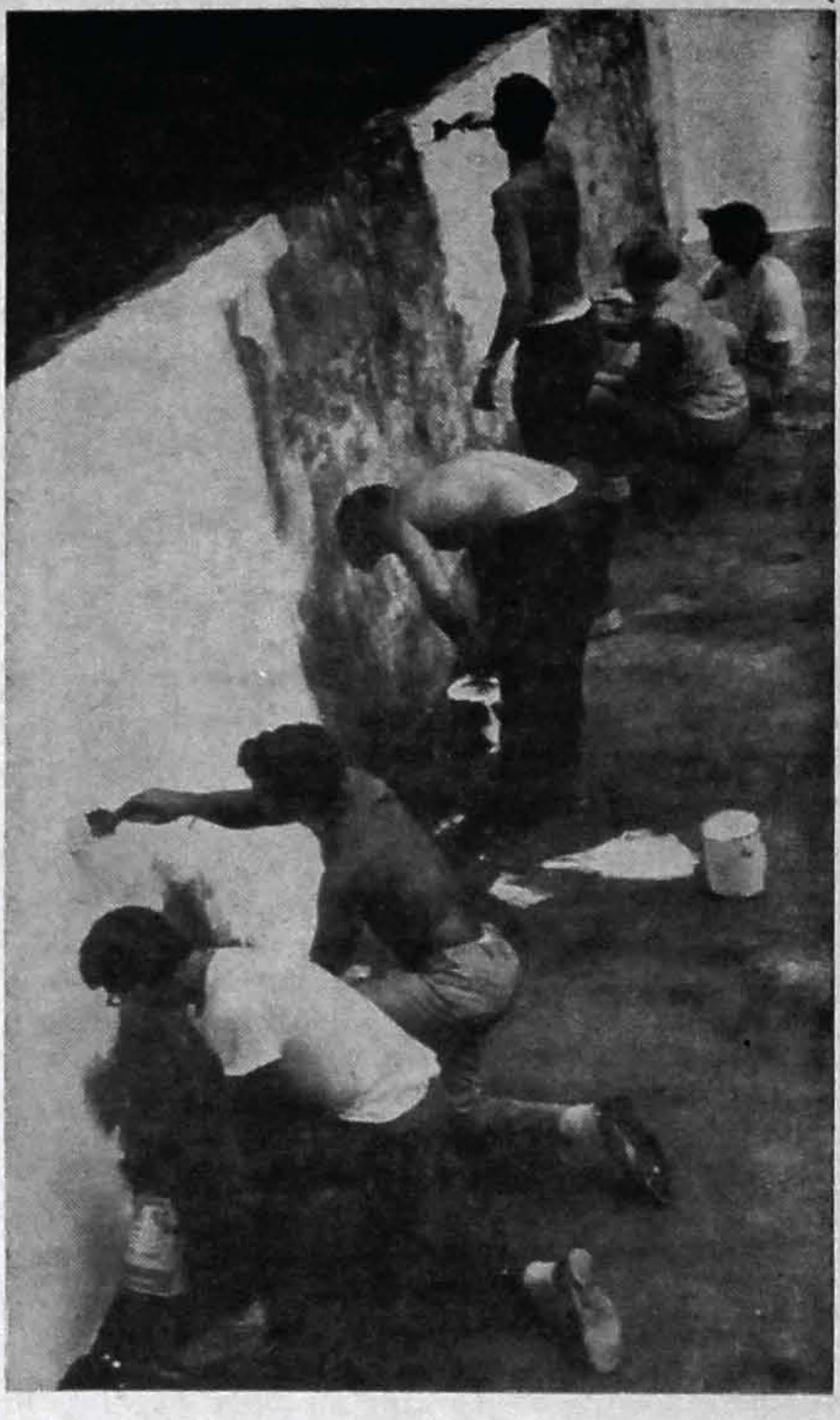
SST

uncovered

SST is participation, not observation . . .
SST is subverbal . . .
SST is intimacy within one's group . . .
SST is lack of academic pressure . . .
SST is the friends one went with . . .
SST is the excitement after it's all over.
SST is seeing the world as being bigger than our culture . . .
SST is a bum stumbling over a new language . . .
SST is gaining a new appreciation for international students.

SST is tolerance,
is less provincialism,
more independence
in action,
in friendships,
in thoughts.

SST is unsurpassed beauty. . .
Mountains. . .
Beaches. . .
Palms. . .
People. . .



SST is excitement;
is seeing people's attitude toward you
change from suspicion to acceptance . . .
is doing the things that you always said
you would do once you got away from home.

SST is experience,
a challenge presenting itself
through life in a national's home . . .
through one's service assignment . . .
through conflicts with faculty advisers.

Jamaica . . .

quotes from Harley King

Another world . . . another place . . .
In time, I lived . . . loved . . . and learned . . .
I grew on the mountainside
of Chestervale Youth Camp . . . I walked the
dirty streets of Kingston . . . I rode
the sweaty buses of humanity . . . I drank the
lifeblood of people in pain . . . I found
my humanness unmasked through close
relationships to people in my group . . .

(It will be the job of every returning SST'er, past, present, or future to complete this ramble. If you fit the shoe, climb in.)

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Leafs . . .

(from page 3)

uary 11 — and to borrow from the Apostle Paul, Grace did abound but Goshen did much more abound. The Leafs bounded around so well that they won 109-93. In the process sophomore forward Roger Springer broke the GC single game scoring record. He blitzed the basket for 44 points on 20-27 field goal shooting and 4-6 from the foul line — thus eclipsing teammate Keith Springer's mark of 43 points set last year against Defiance. Keith followed Roger in the Grace game with 33 tallies, giving the Springers a combined total of 77 points—also probably a record. Jumping-jack forward Mike McCoy paced Grace with 34 points while Ron Clase chased McCoy with 20.

The Leafs travel to Calvin College tomorrow afternoon to take on the Knigths at 3:00.

Maple Leafs keep playing; R. Springer tops scoring record

by Dan Shenk

Since the last issue of the **Record** (back in 1968 sometime) the GC Maple Leafs have relentlessly continued their custom of playing basketball games. Six contests have gone by the boards and into the books since the Bluffton game —with the Leafs winning four and losing two.

Goshen's record is now a quite adequate 10-3 with eight games still on the schedule. The six matches that took the Leafs from 6-1 to 10-3 are hereby chronologically covered as quickly as possible.

Concordia: A persistent squad of Concordia Saxons nearly got by the Maple Leafs Saturday, December 14, in the Union gym. But clutch foul-shooting in the waning moments turned the tide to Goshen, 73-71. Keith Springer was high for the Leafs with 20 points, followed by Moe Miller and Bob Zuercher with 19. John Neuberger led Concordia with 21 tallies followed by Dave Marth with 18.

Fort Wayne Bible: In a "laugher" played in the Summit City Tuesday, December 17, GC trampled a hapless Bible quintet, 120-64. The Maple Leafs doubled the hosts' score throughout the game and nearly tripled them in rebounds, 79-29. Goshen's entire team had a field-night as seven Leafs tallied in double figures. Leading the barrage was senior reserve, Art Cosgrove, with 28 points. His effort was supported by Bob Zuercher's 24, Ken Pletcher's 16, and John Histand's 14. Conrad led Fort Wayne with 21.

Bethel (Kansas): Monday, December 30, the Maple Leafs found themselves in Mound Ridge, Kansas, ready to play in the (presumably) traditional Mennonite classic. Goshen drew host Bethel in the first game of the four-team, two-game tourney — and proceeded to lose 84-77 in overtime. The game was a Pyrrhic defeat for the Leafs as they lost both the game and senior starter Bob Cross who re-injured his ankle. (As of this writing Cross is still out of action.) Keith Springer scored 26 points while Roger Springer made 19. Bethel's Ediger, Roberts and Friesen tallied 25, 20 and 17, respectively.

Tabor: In the consolation affair of the tourney played Tuesday, December 31, Goshen trounced Tabor, 86-68. The Leafs jumped to an early lead and decided not to relinquish it. Roger Springer led everybody with 35 counters, followed by Moe Miller with 25. Siebert topped the co-visitors with 20 points. (Incidentally, Bethel beat Bluffton 80-79 in the championship game — proving that they finished in the top 25 per cent of their tournament. . . .)

Anderson: The Anderson Ravens swooped into Goshen Thursday, January 9, and proceeded to claw and/or rake the Maple Leafs, 98-91. Anderson's uncanny 20-33 field goal shooting in the second half proved to be Goshen's undoing. Keith Springer dropped in 27 points, Moe Miller 25 and Roger Springer 21 to lead the Leafs while Anderson's lefty Ron Long took game honors with 38 points, followed by Dennis Bittner with 21.

Grace: The Grace Lancers came to Goshen Saturday, Jan-

(to page 2)

A gathering of stats

Goshen's won-lost record now stands at 10-3. As a team, the Leafs have amassed 1,199 points for a 92.2 average. Their opponents have scored 1,027 points for a 79.0 average.

On November 25 in a game against Manchester, junior varsity player Randy Schertz scored two points in varsity action. The scoring of the Leafs' other 1,197 points is broken down as follows:

Player	Games	Field Goals	Free Throws	Pers. Fouls	Scor. Ave.	Tot. Pts.
R. Springer	12	125	46	28	24.7	296
K. Springer	13	121	45	31	22.1	287
Miller	12	79	39	46	16.4	197
Zuercher	7	50	19	17	17.0	119
Cross	9	28	40	20	10.7	96
Pletcher	12	26	32	39	7.0	84
Gaff	10	15	5	25	3.5	35
Cosgrove	5	15	4	6	6.8	34
Histand	9	12	5	9	3.2	29
Leichty	7	8	4	9	2.9	20

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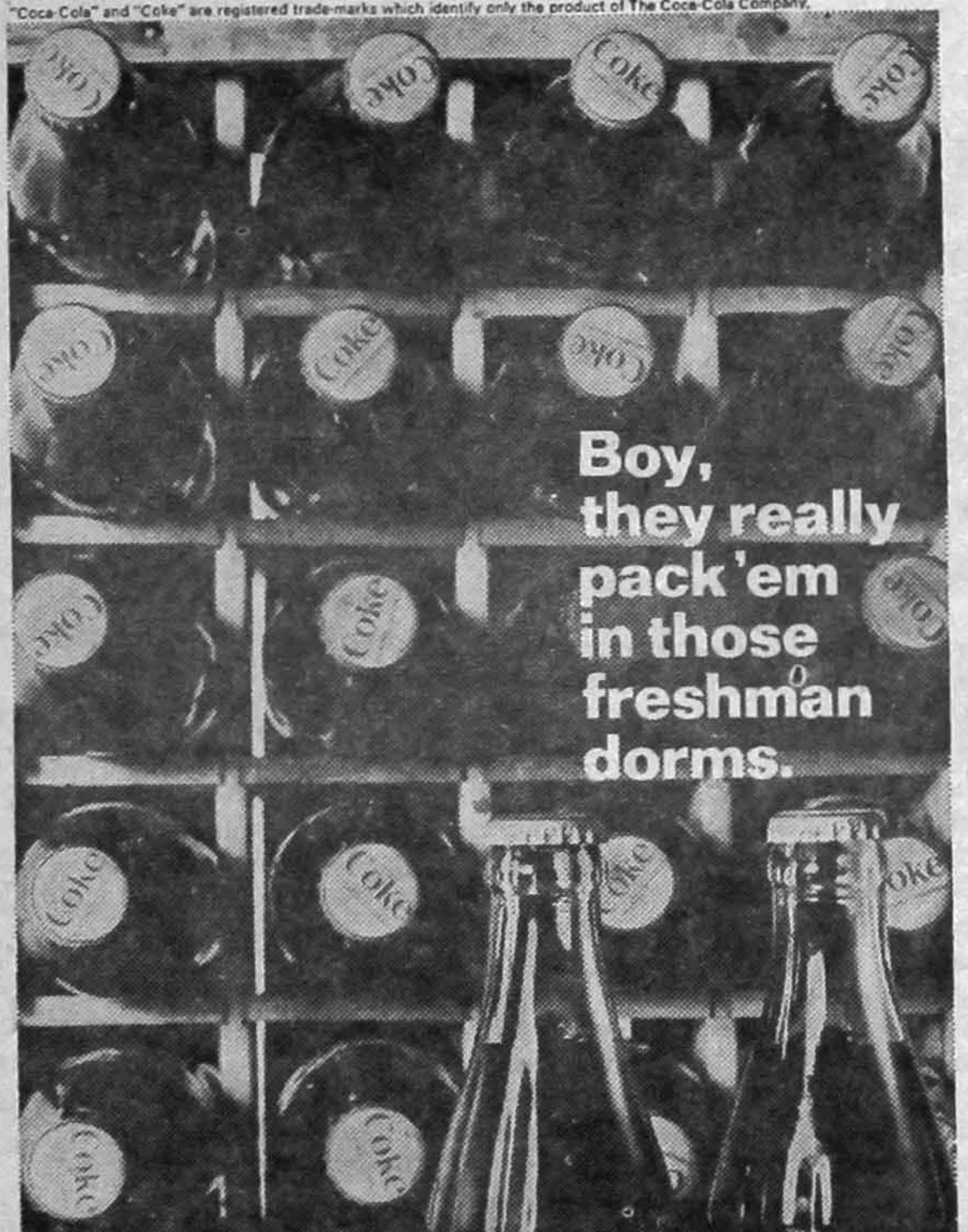

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Goshen College editorial page

The Record

friday, january 17, 1969

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More on student disorientation

At GC there is an increasing awareness that students need a more definable system on which to base their decisions. T. Wade Beachy and Ray Funk state that "any attempt to abstract knowledge . . . leaves the student with no concrete point of view with which to operate effectively . . ." Prof. Norman Kraus believes that "we are lost" because "Our national culture, including the university and organized church . . . have been using relative national values as their fixed point of reference, and now when we desperately need to get our bearings we discover that our 'fixed point' has been moving with us." With this concern for a fixed point there is a renewed emphasis on the Mennonite community. But we can begin to rebuild the community structures without once again finding that that too is not stationary and is instead swept along with the radical change, national and international, taking place today? In our need for a focus, Dr. Kraus offers the solution that the majority of us have been offered most of our lives; that of God's redemption. How do we make that meaningful?

Is the major problem our need for a "system" on which to base our decisions or is there another dimension: our inabiilty to cope with freedom. As Dostoevsky's Grand Inquisitor says to Jesus, "In place of the rigid ancient law, man was hereafter to decide for himself with free heart what is good and what is evil, having only Your image before him as his guide. But did You not think he would at last dispute and reject even Your image and Your truth, if he were oppressed with the fearful burden of free choice?" — R.E.

'Camouflaged vacuum' . . .

Harley questions the 'joys of learning,' the game that forbids knowledge of self

by Tom Harley

One class after another, and reading the books, and taking the notes, and writing the tests and the papers—and gagging on it all. "The highest joys are the joys of learning."—Wretched creature noise. Actually the game is all right, valuable even—or would be all right; if something else were solved, if something more fundamental about yourself were known. As it is, it all seems nothing —a camouflaged vacuum.

So you escape from the studies which don't get at what must be gotten at—you go to other people. They're good, they're warm, they're accepting, they even convince you you're worth a smidgen or two. But they can't get at "it" either. They can't provide the chance needed.

Goshen College can't provide the opportunity to discover what needs to be discovered, to prove what needs to be proved. Maybe most people here have proved it already, maybe they're comfortable, I don't know.

But Goshen is a place of rest and somehow what is needed is not a place to rest and bask but a place to expend your restlessness, Joseph Conrad in **Lord Jim**: ". . .placid colorless forms of men and women peopling that quiet corner of the world as free of danger or strife as a tomb, and breathing equably the air of undisturbed rectitude. . . they would never be taken unawares, and never be called to grapple with fate." Goshen College or not? Maybe the simple brotherly love we can find should satisfy us. And maybe if we focused our restlessness on grappling with problems of lack of pensions and benefits for our staff, and of living up to the frightening demands of being an Anabaptist institution, and of learning to be frank in our student—administrative dealings rather than secretive, silly and downright unloving, maybe then we could find out what has to be found out.

But no, even these things fall short. They're still too safe. There are other thrusts more primitive, more related to "inviolate Nature primeval."—rooted in the depths not of the community but of the self.

An elemental test of viability on one level. An elemental test of viability on one level, An elemental test of courage on another. An irreducible, inescapable desire to know whether within your scrawny self hides a man. Not a question of mind, or heart; a question of viscera.

Too romantic a desire? Unchristian? Self-centered?

Maybe hopeless too. A chief characteristic of life is that it won't let you come to grips with it, it won't allow you to lower your lead and ram against something solid with a clear-cut victory or defeat. Maybe life is one lifelong frustrating clinch. And it won't let you find out what you need to know.

Mind's I

by Jean Gerig

I had a very ordinary and uneventful Christmas vacation. It was my first extended stay at my home for many months—and I learned a few things—

—Compromise is still alive. At GC we're structured to be independent—make a decision, carry it through. But, at home I observed family, church and community thinking and intricately trying to work together in a group and not as so many separate opinions. With this structure, the most vocal or powerful do not always come out on top. The whole problem is somehow tied to the person-vs.-idea struggle. The promotion of an idea is for the benefit of a person. Therefore, trampling a person to advance a thought is chaotic reasoning.

—Becoming an adult is the hardest thing a person has to do. Middle-age mediocrity is combatted only by involvement—but involvement in what?—Urban renewal, church, PTA, March of Dimes, Biafra, Grey Ladies, Middle East Problems, politics, law enforcement, peace witness, civil rights, Community Chest, mental health, school board . . . I observed that all that can be done is to pick one's problem and work—avoid middle-age mediocrity, American middle-classism.

—Too much thinking causes psychological problems. I worry about my friends who think about themselves for hours on end, in order to better understand themselves, who take drugs to "know the real me," who plot in a journal their emotional development. My advice: Live life one day at a time—don't worry about who you have been or who you will become.

—Families are frightening groups to live with. There is more ease in loving the whole, wide world than in making a little sister smile.

I'm thinking of developing a new innovation in education (sure to rival SST)—Christmas vacation at home. Besides credits in sociology and psychology, I suggest .1 hours of music credit for everytime "Silent Night" is sung, or speech credit for every "What Christmas Means to Me" oration endured (double credit for speakers).

One of the few things missed about Goshen by Jamaica SST'ers is "our Big Ben."—Betsy Beyler

Letter to editor . . .

Zoology prof turns on from 'other side of gap'

It was gratifying to see the last **Record** take a philosophical turn. It was also encouraging to note that at least four students are recognizing the prime importance of the topic of objectivity today. Perhaps a few thoughts from the other side of the gap would be helpful.

When a child receives his first ruler, he leaves the primeval world and enters the objective stage of existence. From then on, his life is changed. He can no longer readily convert his dog into a horse, for he can now compare its size with an object kept in a carefully controlled bureaucracy. Neither can he add one foot to his stature, in spite of his fondest wishes. The subject has lost liberty and gained objectivity.

Is the loss more than compensated by the gain? Is the subjective thrill of "floating over the campus" under the influence of drugs more satisfying than the objective thrill of studying the habits of real prairie chickens? The psychedelic impressions shown on a recent CBS screen in a discussion of LSD can be duplicated without danger by looking through a microscope at the circulation in the web of a frog's foot.

Many of us have considered the supposed joys of subjective primitive societies. We have also noted the accompanying fears, superstitions and diseases. A society based on objectivity seemed preferable. Painstaking research has gone into development of numerous instruments to aid in this end of obtaining objectivity.

To slant the data printed out by these instruments so that it will fit our subjectively concocted theories would be, from our viewpoint, not only immoral, but would bring the entire scientific superstructure crashing down on our heads.

The social studies have lagged somewhat in their trends toward objectivity. This appears not because of value judgments on the part of sociologists, but because the reaction range of humans is discouragingly high, and humans are not readily amenable to experimentation. As a consequence, we find ourselves in the ridiculous position of treating our airplanes better than our fellow vertebrates.

An aerodynamic system based on the obvious subjective conclusion that a heavy body will fall faster than a light one because of the greater force (weight) exerted on the former would soon end in catastrophe. What shall we say about the "irrelevant" objective experiment of Gaiileo from his tower? Consider the fate of any pre-Copernican astronauts who trusted the judgment of the contemporary egocentric philosophers.

Altruism and objectivity have much in common. Can we have one without the other? Why not have them both?

M. E. Jacobs,
Research Prof. of Zoology

Warmly Wishing Cold Wind

Sitting
before the wide window
while a smooth river of warm air
flows between my legs
I shrivel
watching the snow swirl
past the frostbitten
lamp bulbs
which seem to protect precarious
lovers
from the reflecting ice
I think
about the snow and
how beautifully it floats
while falling and falling
remembering how summer rays
did fall
and
wax our bodies to the simmering
beach
the plunging waves only strived
to separate us then
and we laughed
swimming into the sunset heat
But tonight
so much different now
I'm not laughing
I'm wishing
for the wind-blown cold
to snuggle some warmness inside
before
I
drown

—John Davidson

The Goshen College Record

Published biweekly during the school year of Goshen College. Subscription rate is one dollar per trimester. Second-class postage paid at Goshen, Indiana. Postmaster, send Form 3579 to the Goshen College Record, Goshen College, Goshen, Indiana 46526.

Editor—Ruth Esch
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To have soul is the risk of life. —C. G. Jung

The GOSHEN COLLEGE Record

Find your better angel . . . —Richard Nixon

VOL. 70 GOSHEN COLLEGE, GOSHEN, INDIANA 46526, FRIDAY JANUARY 31, 1969 NO. 8

Conference to study role of freedom

by Phil Bender

"Toward an Understanding of Freedom" will be the theme of a conference on Values and Higher Education to be held on the GC campus Wednesday and Thursday, February 12 and 13, and Wednesday, February 26.

Sponsored by the Office of Experimentation in Christian Higher Education, under the direction of Prof. Atlee Beechy, the conference will feature three convocation addresses by special speakers on freedom and its role in the formation of values among college students.

Dr. William H. Grant, a professor in the School of Education at Michigan State University, will keynote the conference February 12 with a convocation address entitled "Freedom and the College Student." The following day Dr. Peter A. Bertocci, professor of philosophy at Boston University, will discuss "Freedom and the Personality Development of Students." On Wednesday, February 26, Dr. Dale Brown, assistant professor of Christian theology at Bethany Theological Seminary, Oak Ridge, Illinois, will relate "The Christian and Freedom."

Special afternoon and evening lectures and discussions also have been arranged, while informal discussions among speakers, students, faculty and staff will highlight the conference. A panel of students and faculty will respond to Dr. Brown's address.

According to Prof. Beechy, the conference will attempt to "stimulate an awareness of the importance of values and cause the college community to place the question of values into the center of its program." Lectures and discussions, according to Prof Beechy, will seek to confront students and faculty with the significance of values, to explore the meaning of freedom in personality development, society and the college community, and to study the meaning of freedom from the Christian perspective.

Follow-up areas for exploration include the value profile of GC freshmen and transfer students, freedom and interpersonal relations, freedom and the teaching-learning process, and freedom and various academic disciplines.

The conference constitutes a central aspect of Prof. Beechy's study of the transmission of values in an academic community. In late 1966 a grant from the Lilly Foundation of Indianapolis enabled the Office of Experimentation to be established, and in September, 1967, Prof. Beechy, with assistance from Profs. Cal Redekop and Duane Kauffman, began exploration to discover the most effective ways in which a college can influence the moral and spiritual values of its students.

A major experimental project already underway is the General Education Study Committee. Under the direction of Prof. John Oyer, the student-faculty committee since last trimester has been evaluating the total general education program of GC, and will suggest specific ways in which it can be reorganized to more effectively transmit moral and spiritual values.

Two other projects outlined but not yet begun are (1) a Voluntary Community Service project, which will channel the resources of GC to the social, economic and religious needs of the Goshen-Elkhart community; and (2) a Campus Church seminar, consisting of students and faculty, which will assess the role of a student church in an academic community and offer new ways in which GC's Campus Church can more effectively minister to students seeking moral and spiritual guidance.

Additional potential areas of exploration and experimentation under Prof. Beechy's study are a seminar focusing on freshman values and life planning, special lectures probing the relationship between values and certain academic disciplines, and study of specific values under supervision of individual instructors.

Prof. Beechy's values study is scheduled to continue at least throughout this trimester, and he has been "encouraged with the growing interest in values on the part of students and faculty, and with their concern that we reexamine our values priority."

". . . a symbol of hundreds of thousands."

The hospital in Abariba, Biafra, run by Dr. and Mrs. Wallace Schellenberger is the only hospital in a wide area to care for thousands of people suffering from disease and starvation. Several medical outposts have been set up by Dr. Schellenberger in order to reach more patients. A doctor regularly makes rounds to each of these centers treating Biafrans, such as this child in advanced stages of malnutrition.

by Atlee Beechy

'Stark, harsh situation' . . .

Nigeria-Biafra conditions worsen

by Gail King

The emergency situation in war-torn Nigeria-Biafra is becoming more fluid, explosive and critical, reported Dr. Atlee Beechy, recently returned after 16 days within the hunger-ridden area. In both southeastern Nigeria and in Biafra, the civil war continues to create a "stark, harsh situation of extreme food shortage" as well as need for medical aid and agricultural and community development work.

Accepting Dr. Beechy's report at the annual meeting, January 24-25 in Chicago, the Mennonite Central Committee expanded its relief budget for the African trouble-spot to $200,000. This sum makes the Nigeria-Biafra relief program one of the largest projects currently in operation under MCC.

However, Beechy pointed out that constructive programs are much easier discussed than accomplished. MCC has explicitly emphasized that its concern is apolitical and is based solely on Christian witness and service. Yet because MCC supports programs on both sides of the conflict, the two governments are cautious in permitting relief work.

The Biafran government, according to Beechy will allow outside relief to function only in areas where they themselves are inadequate, yet they are sincerely grateful for the help that is accepted.

It was quite moving, said Dr. Beechy, to see the response of Biafrans who realized that there were people who really cared about their plight.

Although the general situation remains critical, Beechy reported that the Biafran government is improving the organization of its relief efforts. The government is quite intelligent and able, said Beechy, and is taking all possible action. But the bottleneck of their operation is the fragile lifeline of supplies coming into the country. At present, there is but one functional Biafran airstrip. It receives airlifted emergency supplies at night and is pounded by Nigerian bombs during the day. If this stranglehold on supplies cannot be broken, Dr. Beechy fears that the crisis will greatly escalate.

Currently, the Mennonites are administering several projects in Nigeria and are contributing personnel and supplies to Quaker controlled projects in Biafra. The need now, said Dr. Beechy, is for the specifically trained volunteer medical workers and skilled personnel in agricultural and community development. And considering the Biafran restrictions on all but specifically needed projects, prospects for active participation of concerned GC students are not high, reported Beechy. However, in the fluid situation, Beechy said, the future may present an opportunity for such student volunteers.

Mininger asks GCCG to review regulations

"In a period of rapid social change it is necessary for a community to review periodically the standards of conduct that have guided it in the past and to restate them in the light of the contemporary situation." This, according to President Mininger, is the reason for the Administration's invitation to Community Government to review the social standards and regulations presently in effect at GC.

Dean Liechty points out that since it is basically a student issue, the students should be given "a lot" of responsibility in the study. Dean Liechty "would be happy to see shared leadership," but the invitation "shows the faculty's faith in Community Government."

The Senate's executive committee is now in process of forming committees to review specialized areas within the standards of conduct. The study must be completed by April 15, 1969.

The President points out that the final report comes as a "recommendation from the Senate with the understanding that I would need to take it to the faculty and Board of Overseers for action before it would become operative."

Recognizing the uniqueness of the Senate's new job, the President of Community Government, Dan Shaffer, feels strongly that the invitation "says something about the maturity of Community Government, since the President would bring this matter to us."

'English culture and theatre' . . .

Fisher to direct two-week tour through London and Stratford

by Sue Clemmer

In a sense, the whole thing began last summer in Stratford, Ontario. There Prof. John J. Fisher, Jr., chairman of the English department, ate cheese sandwiches for lunch every day and slept in a house without furniture every night so eleven GC students, most of whom had never seen a professionally-acted play before, could experience the Stratford Shakespeare Festival for three hours' credit.

He made long distance phone calls while the dinner got cold. Or hung around the box office on hot afternoons when everyone wanted to be swimming. But his "contacts" paid off in a guest letcure on Chekhov, a group interview with an established member of the acting company, and tickets to free midnight concerts in a contemporary art gallery. Had it not been for some radiator trouble in the Plymouth, there would even have been a Sunday afternoon "sidetrip" to Niagara-on-the-Lake.

Against this background, Stratford veterans were not too surprised to hear that Prof. Fisher spent his last week of Christmas vacation and first week of winter trimester on a British Overseas Airways London Theatre Tour. His purpose: to help arrange for a Menno Travel "English Culture and Theatre Tour" in April — to be directed by none other than himself.

Familiar titles in Prof. Fisher's holiday theatre sampling included a musical version of **The Canterbury Tales** and a Royal Shakespeare Company performance of **The Merry Wives of Windsor**. There was also a revival of John Osborne's play from the 1950's, **Look Back in Anger**, in which the female lead was played by Paul McCartney's "current girlfriend," Jane Ashford.

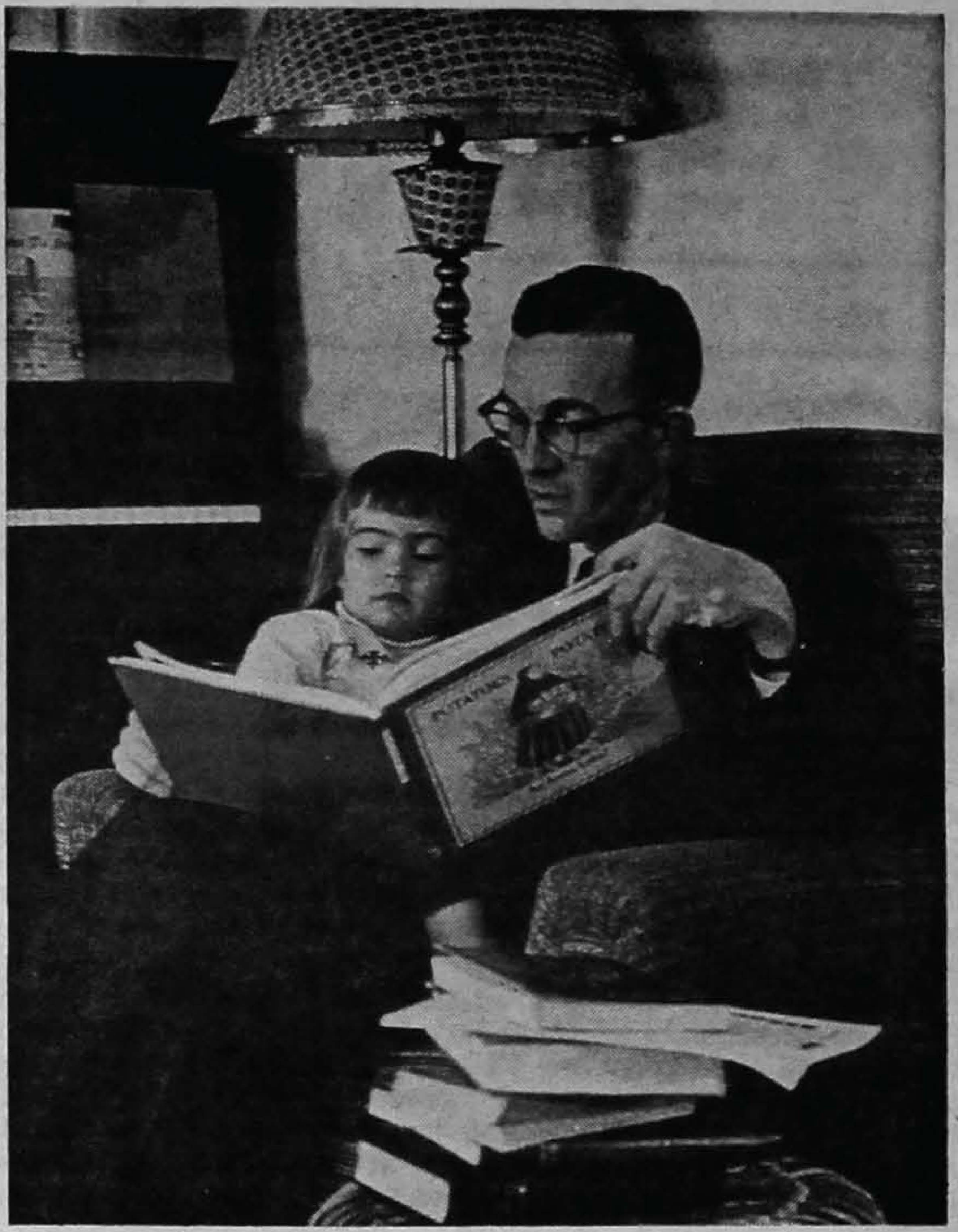
A tie-in from Stratford, Ontario, came with Douglas Rain's lead in **Hadrian VII**. A leading Canadian actor, Mr. Rain played Bottom in **Midsummer Night's Dream** in the Ontario Festival last summer, and will do **Hadrian VII** there this summer. Created by Peter Luke from a 1903 novel by Frederick William Rolfe, **Hadrian VII** deals in part with the theme of Papal authority.

Mr. Fisher's Menno Travel Tour (April 12-26) is not connected with the college, but he notes that student participation for credit or otherwise is not automatically ruled out. The two weeks will be divided between London and the countryside near Stratford. Coinciding with Shakespeare's birthday, the Stratford week will include performances of **The Merry Wives of Windsor** and **Pericles** in Stratford and hopefully **Hamlet**, starring Richard Chamberlin, in nearby Birmingham. Prof. T.J.B. Spenser of the Shakespeare Institute, whom Mr. Fisher met in Ontario last summer, will be a resource person for the tour group.

Having himself rented a car for a leisurely drive (on the left side of the road) from London to Stratford, Mr. Fisher wants to give opportunity for his tour group to absorb plenty of the lush Midlands countryside. Included will be the medieval Warwick Castle, the university town of Oxford, the post World War II Coventry Cathedral, and the pottery factory and cathedral in Worchester.

Then, two months after returning from England, Mr. Fisher again goes to Ontario for an expanded Stratford Festival Seminar, now open to all Council of Mennonite College students under the auspices of Conrad Grebel College. Last year a three-week course yielded credit in literature; this year students may take the course for three or six weeks, with credit in literature, speech and or music. From June 29 to August 8, a festival of **Hamlet**, **Measure for Measure**, Ben Johnson's **The Alchemist**, Peter Luke's **Hadrian VII**. . .

And then, next year, Mr. Fisher will . . .



by Dan Kauffman

Between theatre tours, Prof. Fisher tries to find time for reading—Robert Bly poetry for himself, The Bear for freshmen, or Potatoes, Potatoes for daughter Margaret.

'More social interaction' . . .

Study committee defines college union program

by Myra Vogt

"One of my main goals for the Union and its program is that there be a chance for more social interaction between the members of our college community," Fred Litwiller, coordinator of Student Activities and Recreation, stated in reference to the proposed College Union plans.

At present the College Union Program Study Committee is in the process of defining the program needed for our college union. They will then decide which functions or activities of the proposed program should be given priority. Recommendations of this committee will be given to the President in mid-February. The Planning and Building Committee will then be delegated to complete the plans with the architects, Warren Holmes Company, Michigan, and the landscape architects, Johnson, Johnson and Roy, Michigan.

Actual construction will not begin until sufficient funds have been received. Money for this program will come from major gifts to the college. At present the committee is trying to complete the planning so that construction can begin as soon as funds have been received.

Since 1965 the college has been sympathetic toward the need for facilities for extra-curricular activities. Mr. Frank Noffke, nationally known consultant on college unions, has been employed by GC to help define the space needs and program desirable for the college union.

Preliminary planning with Mr. Noffke was done by Campus Life Study Committee. SANCU (Subjective Analysis of Need for a College Union), an 80 - member faculty - student group, made a list of those activities, services and facilities which are needed in our college union.

Feasibility studies were then made to analyze the best location on campus for a union and its relationships to existing structures and patterns.

The facilities which are being proposed for the union include such areas as lounging and seating, games and recreation, food services, headquarters for student activities and a little theater.

The architects and landscape architects have studied the tentative program as proposed by Mr. Noffke in order to resolve the problems of scale and location. Although a completely centralized union is desirable, it may be necessary to build several separate facilities to accomodate the proposed activities.

The floor space needed for the proposed facilities in the union is 133,570 square feet, which would require 6 floors of a building covering twice the floor space of the Good Library. A building of this size would cause problems of site and of providing adequate parking facilities near-by.

"The result should be a recommended college union program appropriate to the present and future interests and needs of our campus," J. B. Shenk, Executive Secretary of the College Union Program Study Committee stated.

News Items

Careers Day set for February 13

The third annual Social Work Careers Day will be held February 13 in the College Church-Chapel.

Jointly sponsored by the social welfare department and Social Work Club, Careers Day introduces underclassmen interested in behavioral sciences to social work career possibilities and acquaints social work majors with a practical backing for their academic study. According to Larry Rupp, a senior welfare major, this program points out "the opportunities and needs in the various fields" for seniors considering employment or graduate study in social work.

Speakers representing various fields of welfare practice, including public welfare, child welfare, family services and psychiatric social work, will present a forum of brief presentations of general agency services and philosophies. After the forum, agency personnel will be available to speak with students having questions or seniors interested in employment with the agencies represented.

Seminar studies church in academic community

In an effort to discover new ways in which Campus Church can be made more relevant to students seeking moral and spiritual guidance, a student-faculty seminar is being formed to study the role of a student church in an academic community.

The seminar will consist of approximately six students and two faculty members, and will work the remainder of the trimester. Preliminary plans call for members to read various materials discussing the church and the academic community, to experiment with new worship ideas in Sunday morning Campus Church services and possibly to visit student churches on other campuses.

Students participating in the seminar will receive academic credit for their work.

Anyone interested in applying for the seminar or wishing further information should contact either Becky Harder, Phil Bender, Mike Yoder, John Rempel, Russel Liechty or Harold Bauman as soon as possible.

Suderman to relate religion and literature

Elmer E. Suderman who, according to Prof. John Fisher, is a "Methodist, ex-Mennonite who worships with Quakers and teaches at a Lutheran college," will be speaking for the English and religion departments on February 4 and 5.

Suderman, a poet, editor, translator and critic will speak Tuesday for the Comp. and World Lit. class; Wednesday in Convocation on his personal friend, the contemporary poet, Robert Bly, after which there will be a reading of Bly's poetry by Suderman and a number of faculty and students; and Wednesday afternoon at 4:30 on the topic, "Religious Values and Contemporary Literature."

"The Sweetest Little Place In Town"

OLYMPIA CANDY KITCHEN

Stop in next time you're downtown.

Try our Valentine Candy

GIVE A BOX TO YOUR GIRLFRIEND

GC students experience another reality

by Dan Kauffman

"Ah, we're living the good life," observe the members of the respectable middle class. But a number of GC students seem to be rejecting this respectability in their search for reality. The latest illustration of this search is the 25 to 50 students committed to the "Charismatic Movement."

This movement, which is growing in the U.S., places its main emphasis on what members call "the baptism of the Holy Spirit." They say they are attempting to find a Christianity that is relevant in the 20th century.

Student members say that before their "baptism" they felt a meaningless despair about their lives.

"But now I feel free and at peace," says Judy Noe, GC junior. "I got exhausted trying to think things out, but you can't reason God out. Now you don't have to think about what's going on (between you and God), you can just feel it."

Most members of the group echo her sentiments. Myra Nafziger, GC junior, notes, "The two things that held me back from accepting God were reason and tradition. Kids try to reason themselves to death and Mennonite tradition has held us up because we have been brought up with all these rules." She now claims a sense of freedom that is above all of this.

Most members express supreme contentment with life and say that the "baptism" was an emotionally stabilizing experience.

Ken Kuhns, GC freshman, thinks that, "Those outside of the movement feel our actions are extreme, but (for those of us in the movement) it is the normal thing to do."

Rosalie Yoder, GC freshman, says, "If you are going to be a Christian, you have to be radical."

The movement's stress on the non-rational is the spirit of the age, e.g. the irrationality of the new left.

This stress has caused several members to leave school. Earl Grove, former GC junior, simply says, "The Lord uses some kids in school, but he showed me that I shouldn't be there."

However, Vic Hildebrand, off-campus leader of the group and '67 graduate of GC, says, "I have realized more and more that our whole educational system teaches only to reason and rationalize. We learn to trust only what we can understand. You don't have faith through reasoning."

Endemic to the movement are "gifts of the Holy Spirit." Most salient of these gifts, at least in terms of general student interest, is speaking in tongues. Movement members tend to deemphasize the tongues aspect of the movement and say that it is only for personal experience. To them it is a sign of the reality of God.

The movement meeting that the reporter attended started with warm exchanges of greetings, accounting of members who weren't there and explanations of "what the Lord has been doing." During this time there was much laughing almost to the point of giddiness. Members explain this levity by saying that they are so happy about what has happened to them that they have to let it show. The meeting then turned toward sharing of concerns and burdens.

During this time songs of praise were sung in a spontaneous fashion. Short prayers were also interspersed. Later more involved prayer was held during which there were "manifestations of the spirit." These included prophecy and tongues. The prophecies appeared to be generalities which the reporter did not understand completely. Most of them were directives to praise the Lord and follow His will. The tongues were mostly unordered mixtures of syllables that the speaker said quietly to himself. Several members spoke at once but at no time did it become noisy. One speaker softly repeated a phrase to herself that sounded like "santi anya." In others there was no repetition of phrases. While there was some emotional expression like heavy breathing and tightly closed eyes the atmosphere of the meeting was not emotionally charged. The meeting lasted approximately three hours.

Persons who have been baptized by the Holy Spirit say it has strengthened their faith, made the Bible more real, and given courage to witness.

Professor Herbert Minnich says, Who would deny the benefit of those three things? I think there is a work of the Holy Spirit in Glossolalia (speaking in tongues). There is a Biblical basis to it. When this happens there is a tremendous release of psychological tension. The danger is that those who have experienced Glossolalia sometimes get carried away and become dependent on it. If the experience doesn't repeat itself at a later date there is a tendency to become deeply depressed.

Mysticism and irrationality are not a part of Western man's traditional thought. But tradition holds little truck with either the new left or the "Charismatic Movement."

The similarities between the two movements are striking. Both depend on the premise that structures, as they exist now, are not right. Even similarities exist in the phraseology of the two movements. Granted they move in different directions, but they probably grow out of the same sense of dissatisfaction.

GC coeds plan publication

by Lynn Bender

Sensing the excitement of the upperclassmen participating in seminars concerned with the future of Goshen College, several freshman girls plan to publish a newspaper in which underclassmen may in some way become involved in this discussion. Valerie Yoder, Chris Branch and Joyce Good, with the help of psychology instructor, Duane Kauffman, conceived the idea of such a publication after several talks in which they concluded that many underclassmen feel cut off from the decisions being made on campus.

Their talks touched on the function of educational systems: "What it means to live together and what the educational system should be in helping us to live together." These students also discussed the concept of service and its importance: "What does 'Culture for Service' really mean?" They felt that interpersonal relationships were important to service. "Service involves getting to know people — if you can't get to know people on campus, it will be harder in service."

One aim of the proposed newspaper will be to publicize the ideas of faculty and students involved in the Anabaptist Values Seminar, the General Education Study Committee and the Seminar in Interpersonal Living. Another aim would be to solicit student opinions on such issues as "dehumanization," alternatives to grades, SST on campus and friendliness.

These freshmen hope eventually to help produce "an articulate body of students' who are informed about realistic alternatives to the status quo at GC.

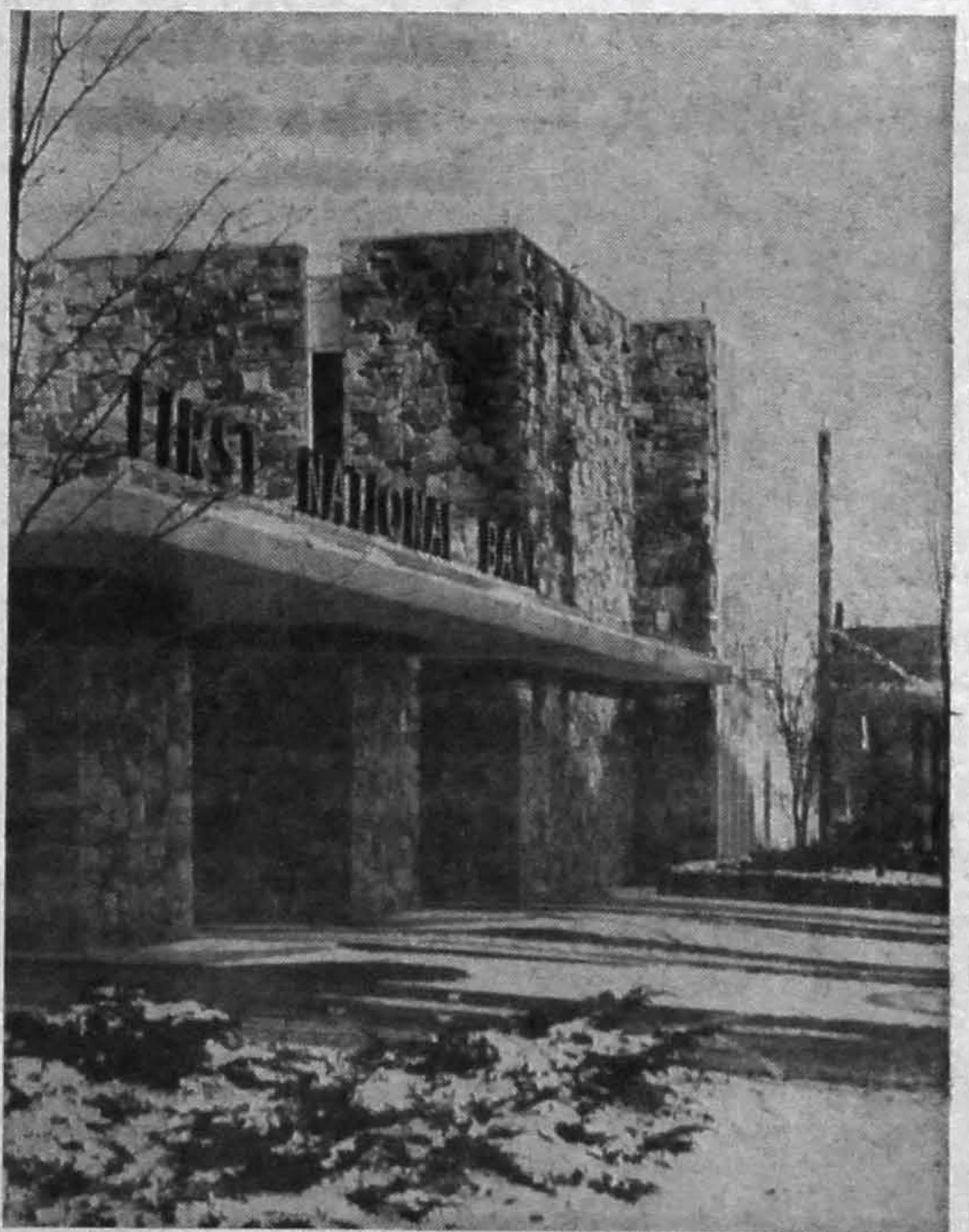
Want to hear a good clean story?

(and a great way to top it!)

Listen! Revlon's 'Natural Wonder' is just about the cleanest, caring-est thing you can do for your skin. This Total Care Skin lotion removes make-up, grime, excess oil—and helps loosen blackheads! Does more to help stop blemishes than a whole routine of costly creams and astringents. Try it and see! 4 oz., 2.00; 8 oz., 3.50.

Look! Now, for the topper, follow up with wonderful 'Natural Wonder' Medicated Makeups, created especially for young problem complexions by Revlon's world famous research laboratories. Choose your favorite from Liquid (1.75), Pressed Powder (1.75), or Cake (2.00) in a whole range of luscious Revlon shades that never-turn-orange.

Phillip's Pharmacy



FIRST NATIONAL BANK OF GOSHEN

appreciated, yet forgotten

spotlight on staff

Goshen College has been blessed up to the present by a diligent, energetic, idealistic group of staff personnel. These people who are working at minimum pay must serve as that connecting force among the polemic triumvirate of faculty, students, and administration.

This is a situation which requires cleaning snow from sidewalks at ungodly hours of the morning and night.

This is a situation which means taking money from disgruntled students who haven't any, or giving money to more fortunate students who can loaf through a few hours of work and still fill out a blue card.

This is a situation which requires keeping all the whims of a department head under control.

This is a situation which brings with it the unpleasant job of trying to please students in the cafeteria.

This is a situation which requires cleaning toilets.

This is a situation which demands patience to deal with those impatient people at the post office or in the snack shop.

It is a situation which demands and means hard work.

John L. Schrock

Mr. John L. Schrock, our ladies' man and custodian in the Union Building provides a bright moment in the day of any person who will stop for a moment and chat with him. Mr. Schrock has no complaints - he likes his work, likes the students, likes his pay, and hopes to continue indefinitely.

Mrs. Gladys Overholtzer, Assistant to Director of Food Services, feels that the past two years show a definite trend toward more serious students.

Ruth Keim

Pat Miller

Miss Ruth Keim, our brave postmistress, says that she can empathize with students over their joys and sorrows, because, "They are so obvious." To Miss Keim, her work is more than a job, it is a service, it is essential. She just wishes that there would be more lower level evening classes offered for her to attend.

Mrs. Fred Milne, who is secretary to the Dean of Stu nts and to the Dean of Men, thinks that students should have a place to be thems es. The campus atmosphere becomes to ormal and stiff. Mrs. Milne hopes that students realize that there are some se taries on campus who allow students to d parties in their homes.

A housel per, who wishes to remain anonymous, els that other staff personnel look d on the role played by the housekeepe Even though students are generally well sciplined, they tend to take things for nted and do small inconsiderate things addition, our Lady in Waiting voices oncern that there should be a better ch el to the top for protests; a channel wh would bypass all the middle red tape, w e nothing really happens anyway except r the protest to get lost.

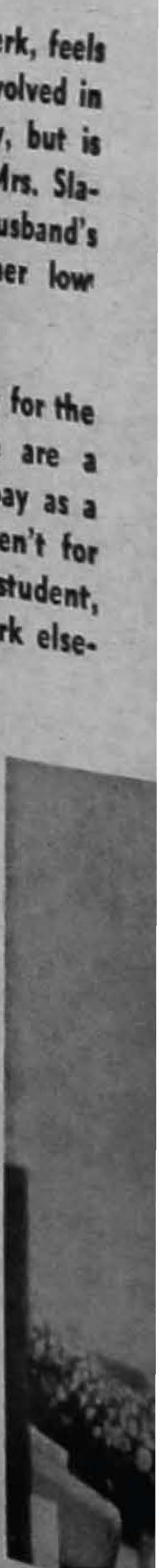
In order break down barriers, it would help if mo student and faculty groups would talk nd eat together informally. Mrs. Myra ristensen also feels that in the light of the id changes over the past two years, it w *be long until girls will be* allowed to ar slacks to *meals. "After* all," she sa "why should the girls dress nicely, whi *the fellows* look like hobos."

The new ecretary for the SST program, Miss Kath *Harshberger,* feels that the Christian c *munity on campus could im*prove, but t this is *mainly the fault of* the home, t the school. *Nevertheless,* school stan ds should be better *enforced.*

Mrs. Eni labaugh, a library clerk, feels that the st is becoming more involved in the life of e campus community, but is still taken it for granted. For Mrs. Slabaugh, it i e discount on her husband's tuition wl compensates for her low wages.

Mrs. Pat ller, division secretary for the science d tment says, "People are a riot!" She sights the lack of pay as a problem a mplies that if it weren't for the benefi fforded her husband-student, she would e to quit and get work elsewhere.

Dowr the Goshen College N nal Bank, Mrs. Arleta er, our friendly cashier, ts that "students don't re ze the work that goes on the Business Office anc w much there is to do." nd she continues by sayir that if they would realize, n they might be more p nt.



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Gus Lichti

Interview with Gus . . .

Mr. Ekkehard (Gus) Lichti is one of those men who is seldom heard or seen. But if he should ever leave, there'd be tears in Mudville.

Mr. Lichti has been on the Goshen College campus for thirteen years and is the "Pro" at heavy equipment, welding, regular maintenance and all other aspects of the department.

To Gus, the deliberate destruction of property and carelessness of students is completely uncalled for. "Some students seem to have a bad attitude, implying that we owe them something. As far as I can see, nobody owes the students anything."

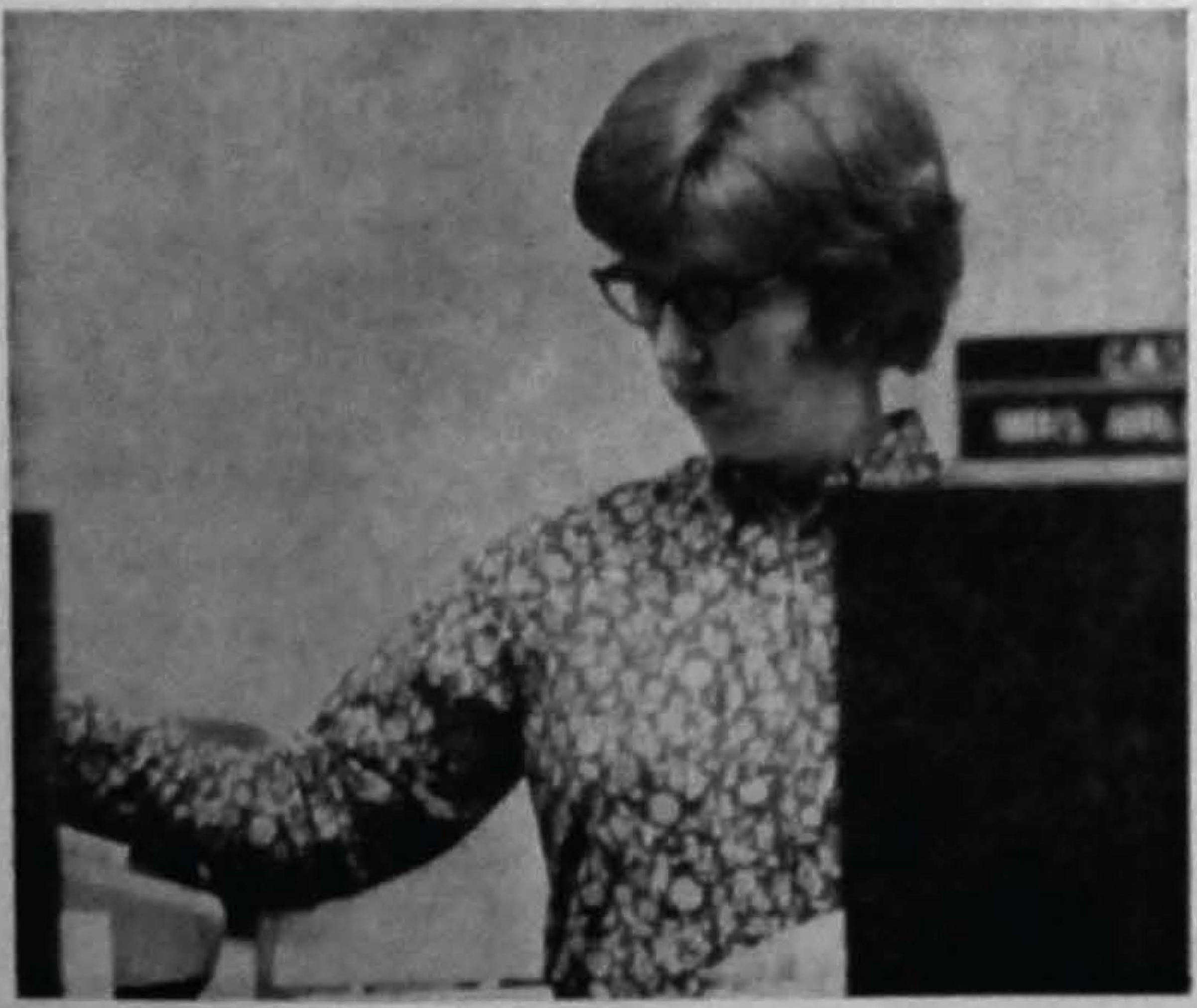
Concerning the faculty, Mr. Lichti said, "Some faculty members are helpful and understanding to the work we do, while others expect the impossible. They seem to think that they are the only ones on campus and when they holler, we are supposed to jump and go."

Mr. Lichti is very sensitive concerning his lack of formal education and feels that some of the Ph.D.'s on campus look down on him and his kind. What makes it worse, is the lack of religious communication on campus which could really tie the two together. "We aren't even invited to chapel," says Gus. "If there were more communication on the spiritual level, and if we could come together on this basis, we wouldn't have this gap." Spiritual life has declined because everyone's too busy. Working at GC no longer makes one feel like sacrificing, because Christian goals and ideals among people are no longer expressed. Said Gus, "I might as well work uptown in a factory. I mean that there is nothing here that I can see why I should sacrifice my time for less pay."

Mr. Lichti continued by saying that there are three different communities within Goshen College: the faculty, the students, and the staff. " . . . and even these groups are split up. If we are so split up ourselves, how can we effectively reach the world? We want to be a peace witness, but we can't even be a witness here on campus because we aren't yet at peace with each other." Maybe when this peace is understood, we will see that since this is supposed to be a Christian college, we ought to be a Christian college. But we can't be a Christian college—among ourselves, so, faculty and students ought to have more Christian concern for persons other than other faculty and students.

After these disturbing remarks, Gus closed by making a few observations of the financial system. He feels that the wages have not been increased with the work. There are a few fringe benefits. There is no retirement plan. Why shouldn't the staff have the same contract conditions as the faculty? It seems as if policies tend to favor certain groups. There is no security of tenure. In order to get a pay raise, one must go and beg for it rather than earning it by good, hard work and having it noticed.

In closing, Gus made a practical observation. "The role of the staff is just as important as that of the teacher," and with a smile, added, "You couldn't get along without either one."


Arleta Kilmer

Harley analyzes tree's life lights

by Tom Harley

Reading a poem takes at least as much effort as writing one. The task demands that our ossified minds become pliable, double-jointed, quick.

A poem is the realm of allusion and metamorphalation. Words audaciously demand new meaning, and poke one another in the ribs, jabbing themselves out of complacency. Ideas zip about as unpredictably as a paramecium under observation — resting momentarily only to dash out of our narrow inadequate field of vision. A poem may not only ask us to change horses in mid-stream but may teasingly direct us to change streams in mid-horse. So if you want to put your mind at ease, fall out, for "Our Life Lights" calls you to attention.

We must first sin against the poem. We denude it, emaciate it, make it confess under duress. The "truth" obtained may be less than the whole truth but it may give us some general leads to solving our mysteries.

Our Life Lights

Ideas never wilt
when the winds breeze
and tease the evergreens to writhe.
Sometimes these coniferous trees
even smile
and quickly blemish
my tomorrow's bile.
Our junkman soon saunters past
paring each cone nonchalantly.
And again tomorrow he prepares
the same.
Sometimes he hoards
wrinkly fluorescent lamps
and miscarries the dead ones
around all day
to protect the poison.
He doesn't care for life
or
the chloroplasts
in the evergreens.
I guess people are like that.
Tomorrow
I buy barrels and barrels
of auxin
to spruce up those evergreens
and swirl them to smile again.
Then I fire the junkman.

—John Davidson

So — Pine trees give strength and inspiration to a man (1-7), but a junkman strips them of their cones, thus destroying something of these friendly trees (8-21), so the first man buys a great deal of plant hormone (auxin) to aid the trees and fires the offending junkman (22-27).

But let's start again and grapple with the poem line by line. We're obviously dealing with an enchanted universe. The wind and the trees have spiritual existences which not only interact with one another but affect the human spirit as well. The man implicit here becomes almost identified with the trees —his ideas are freshened by the wind as is the pine and as the tree "writhes" and "smiles," his "bile" (melancholy) is "blemished" (in this case, the meaning must be twisted to "foiled").

Enter the "junkman" (describing both the man's occupation and the nature of his inner being). "Junk" also may refer to the depressant drug heroin — though we can hardly say that the junkman is this poem's heroine. He "pares" (line 9) the cones, cold-bloodedly destroying the tree's essence (a coniferous tree loses its essence when it has no cones), and by the same act destroys the tree's reproductive capacity. "Prepares" (line 10) involves word play, teasing the mind with the fact that the "pre" is chronologically "post." Pre also suggests that the cones are aborted (i.e. pared before they would have naturally dropped from the tree).

The phrase "prepares the same" may mean that tomorrow he prepares to do the same thing he was doing today or that he will commit further sins against the cones picked today.

Now (lines 12-13) we are startled. Fluorescent lamps — and wrinkly ones at that. Wrinkly denotes age, wiltedness or death. The lamps no longer are useful, they will give no light, yet the junkman hoards them — indicating again his spiritual temper. The following lines (14-16) complicate matters.

The reference of the lines is ambiguous, are we dealing with cones or lamps? —Both. The words' meaning shift according to our perspective. "Miscarries" (line 14) for the lamps, meaning "in error carries," — for the cones, that same meaning, plus the idea of killing fetal pine trees. Accordingly, the "poison" (16) is the dead fetuses and also the inert gas within the bulbs. The junkman "protects" the one out of spiritual kinship, he cherishes the dead bulbs and "protects" (i.e. "guards") the others out of fear, for the living cones were a "poison" to him.

Poison gas also may indicate the type of light which the bulbs gave off when they lived — poison, artificial, man-handled light.

Lines 17-20 reveal the essence of the trees' life light. "Chloroplasts" — turning the sun's light to the life of the tree —so the tree becomes living light, a life light. Compare this to the fluorescent bulbs' dead light — they are life lights only to the spiritually dead. The chloroplasts also give off oxygen, living gas, as opposed to the dead gas of the lamps.

Our junkman "doesn't care for" life. Meanings abound here. Synonyms might be "disdains" or "is ignorant of" or "doesn't take care of." The phrase may also imply that he "does care for" death. "People are like that" — the junkman is universalized.

In line 23 we get an attempt (futile?) at redemption. Trying to make up to the trees what has been taken from them (can it expiate?—mere vitamins to restore both the essence and the hope of the trees?). And "firing" the junkman, i.e. damning him to the fires of hell (a thing patently outside mortal power).

Yet there is a hint of justice —even revenge. The "fire" requires oxygen which the trees will furnish. This fire, the final light, (but more heat than light) may burn our junkman with the truth that he could not see.

These have been only fragments. It remains for the fragments to be unified and new fragments to be found.

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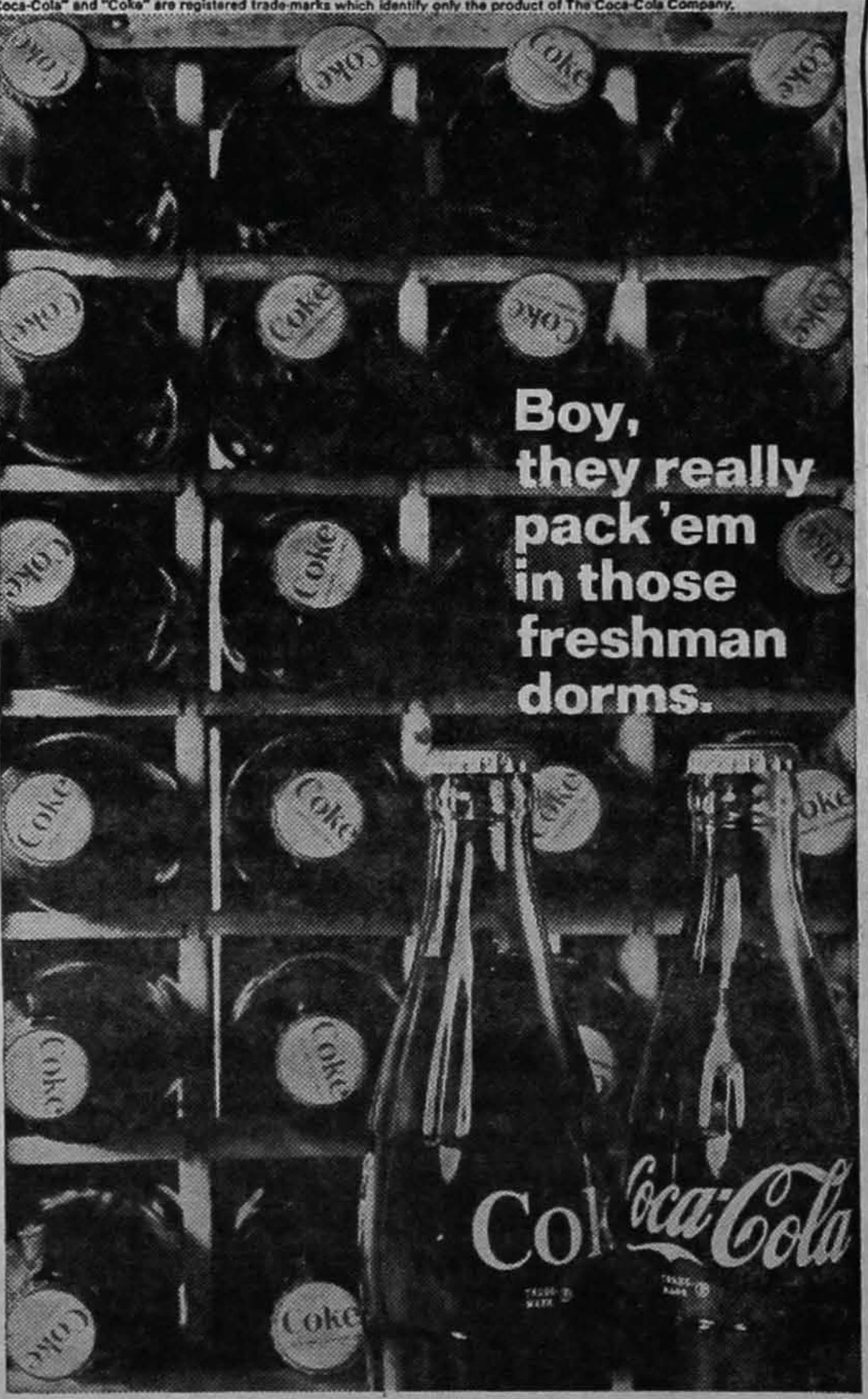

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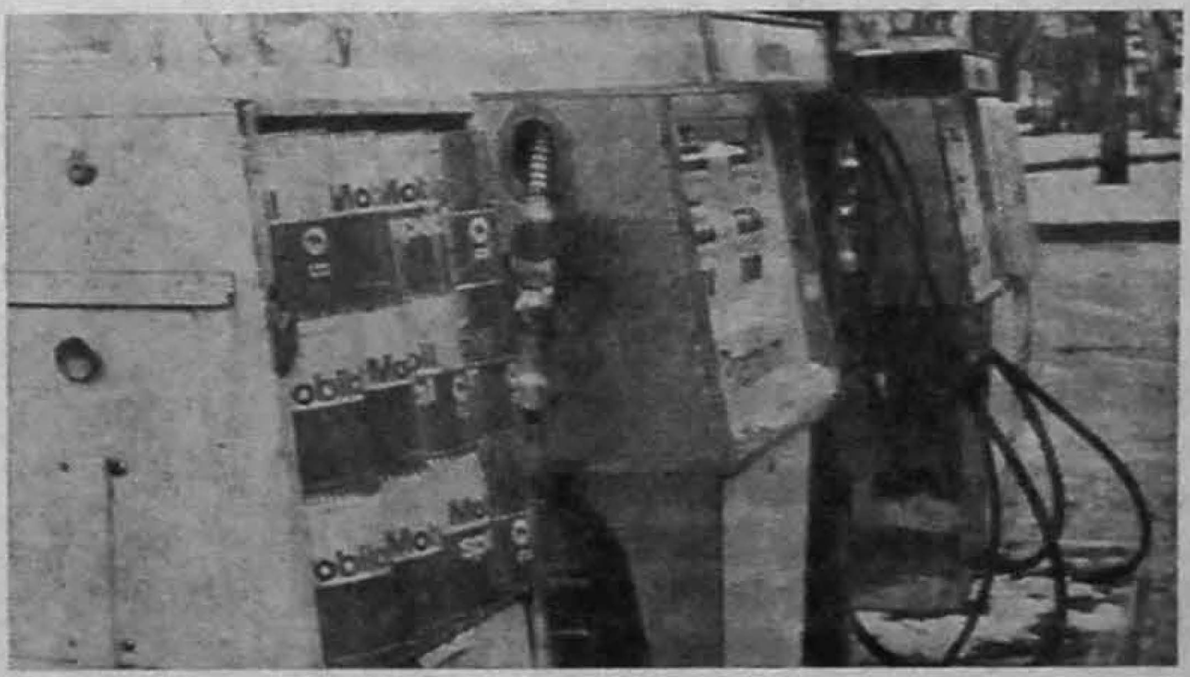

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King reintroduces ancient sport, Menno vs. Young Liberal

by Harley King

Good evening sports fans. Welcome to the annual Conservative-Liberal boxing match. This is your ring-side sports announcer William Gray brought to you tonight by GC Armour—the finest protection in any weather.

The boxers have just come into the ring. In the white trunks, standing 6'5" and weighing 240, is the defending champion Menno Conservative. In the black trunks is the challenger, Young Liberal, standing 6'0" and weighing 190. As in previous years, Menno is favored to win, but a few predict Young because he has gained more weight and power since last year.

The bell has rung and the boxers come towards the center of the ring. They dance around momentarily studying each other. Young starts the attack with a right jab to the jaw muttering something about jukebox. Menno counters with a vetoing blow to the stomach. But neither boxer is hurt—probably just a little angry.

As round two begins, both boxers are throwing punches wildly, but very few land. With sudden swiftness Young connects with a hard right to the stomach following with an equally fast left to the jaw that sends Menno to his knees for a brief pause.

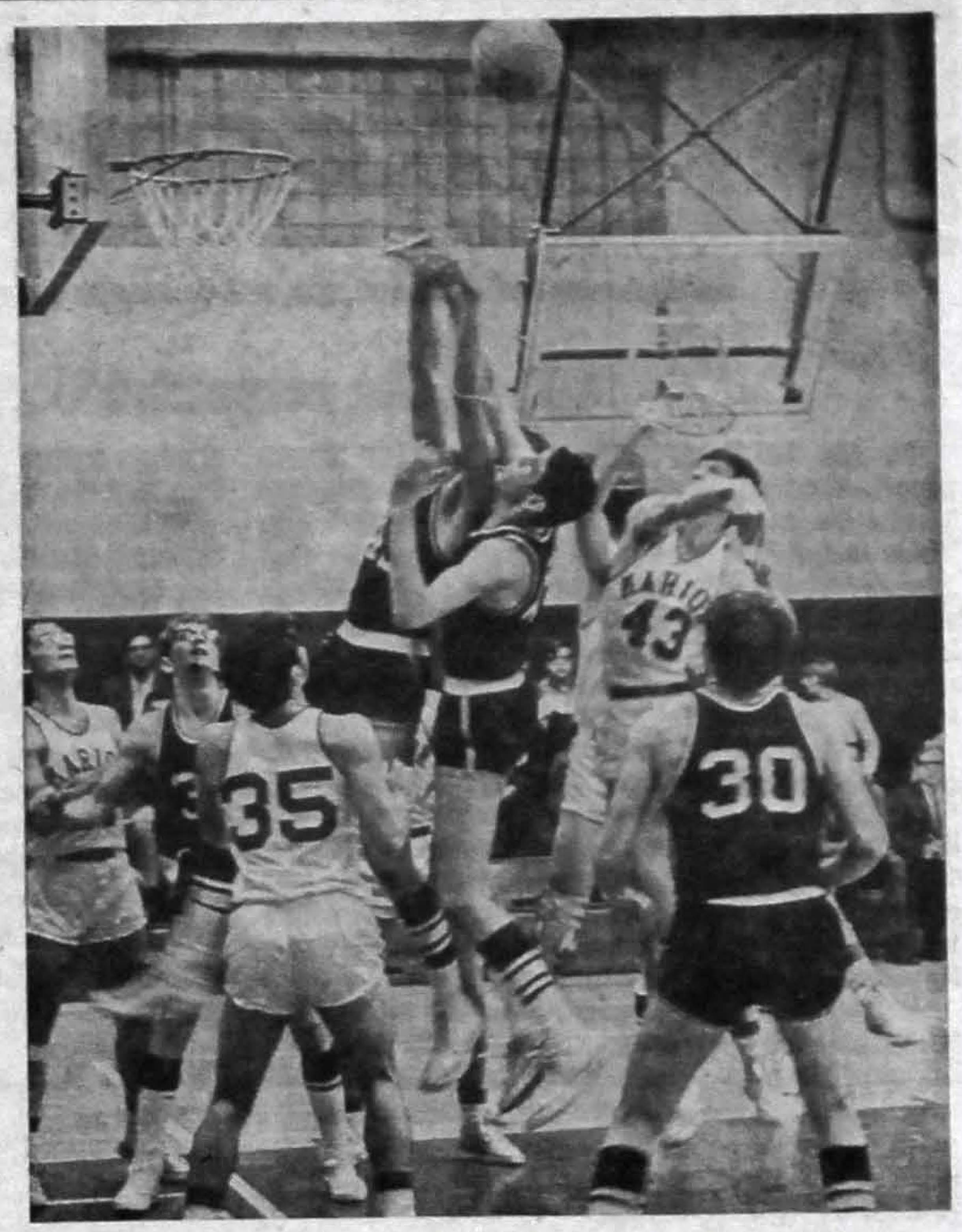
Young is coming in fast for the kill, but he is met by a surprising jab to the groin that sends him reeling to the ropes and out of the ring. The crowd is in an uproar—arguing about the legality of the punch. The officials stop the match momentarily so that Young can recover.

During this break in the action we will have a word from GC Armour—the finest protection anywhere. On sale this week for a mere five dollars is the pure white sinless fur. It keeps you warm in the winter and cool in the summer. Not only will this coat make you part of the conservative in-crowd, but also it will protect you from too much contact with pain. For those of you who consider yourself liberal, we have the pure black sinful fur also for five dollars. It too will protect you from the pain of getting too close.

Well, we are now ready for the third round. The fighters have shaken hands and have come out fighting. Young leads out with a McCarthyite punch shouting something about grass in open housing bills. Menno makes the situation uptight with his Nixon moderation punch to the stomach. As the bell rings signifying the end of round three, both fighters are hurriedly throwing punches.

But as the fourth round opens, Young is dancing around looking for an opening. He glances a few blows off the chin of Menno but nothing worth mentioning. Menno also throws very few punches—mostly he is trying to scare Young. The bell rings ending the match.

The crowd is tense. A few boos and cheers can be heard. The match has been a close one. But it will probably go to counter-punching Menno. Here come the judges: Their decision is. . .Menno Conservative by constituency consent.



by Gail King

Lyle Gaff and Keith Springer make a double effort to sink two of the Maple Leaf's 129 points against Marion in last Saturday night's game.

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Leafs 'lose one, Win one'

by Dan Shenk

"Win a few, lose a few," says the proverb. To paraphrase, in the GC basketball Leafs' case, "lose one, then win one."

The Leafs found their way to Calvin College Saturday, January 18, for an "unheard of" afternoon game. The only daylight game on the schedule, the contest began at 3:00 p.m. Perhaps the Leafs had the same trouble the Chicago Cubs have been having all these years—losing the ball in the sun.

At any rate, Calvin was tall . . .and good. The Leafs trailed 37-29 at the half, closed the margin to 59-58 after intermission, but then fell steadily behind. The final score was 91-74—GC's worst defeat of the season. According to Coach Fred Litwiller: "After winning the big Grace game, I guess we didn't get 'up' enough for Calvin, which has a fine team."

Moe Miller was outstanding for the Leafs as he tallied 22 points and grabbed 12 rebounds. He was followed in scoring by Bob Zuercher with 16 and Ken Pletcher with 13. Calvin's Phelps led all scorers with 24 points.

The following Saturday, January 25, Marion College hosted the traveling Leafs. The Titans, however, made the fatal mistake of playing Goshen after dark. The Leafs attacked without mercy, coming away with a resounding 129-94 victory.

Banks of Marion was high in the game with 33 points. He was followed by Powell with 29 and Nicholson with 10. GC, on the other hand, displayed a beautifully balanced scoring attack, with eight of the 10 Leafs hitting in double figures. The rundown, is as follows: Bob Cross (healthy again), 24 points; Keith Springer, 20; George Leichty, 16; Art Cosgrove, 14; Bob Zuercher, 14; Roger Springer, 12; Lyle Gaff, 10; Ken Pletcher, 10— and to finish up — John Histand, six, and Moe Miller, three.

The Leafs visited St. Francis on Tuesday, will travel to Spring Arbor Saturday night, and return home next Thursday, February 6, to take on Defiance.

George Jose Feliciano Says . . .

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Past the respectable . . .

In his inaugural address, President Nixon urged American "to speak quietly;" Norman Mailer believes that it is "necessary that the Wasp enter the center of history again;" and Eugene McCarthy's vote for Russell Long, along with his withdrawal from the Senate Foreign Relations Committee making room for the Vietnam war hawk, Gale McGee, adds reason to the students' growing detachment.

First trimester one heard on numerous occasions that students were tired of Vietnam and Civil Rights, so once again we narrowed our boundaries—and campus life became the focus. The Biafra project was perhaps an exception, but even giving money is the American's traditional method of action, and the other few students were frustrated in their efforts to do more.

Perhaps it was President Kennedy who made us believe that we could "change the system," but over the past decade we have discovered that we can actually do very little, and social action has lost its appeal. Goldwater's 1964 claim that what we need is a "change of heart" is the vogue. Without questioning the truth of the statement, one wonders how truly quiet that is going to make us? If Nixon's "high adventure" is a return to the respectable and silent '50s in exchange for the immediate frustration and disorientation, are we certain that we want to be included?

Commitment to creating wholeness for a human being extends from the feelings of dissatisfaction. One can still hope that our ragged spirits do eventually find their better angels*—or wasps—or souls. But with a little luck we will also find that they are long past the respectable stage—where instead, a kind of gut-spirit holds on to the dream.

R.E.

*Richard M. Nixon

Letter to editor . . .

Schlabach urges historical focus on values of Anabaptist vision

Dear Editor:

Isn't it about time that we make the term "Anabaptist" a bit less rubbery? Now we know that in America the term "democracy" has totally lost its shape because we have stretched it to fit anything from lawnorder authoritarianism to anarchistic student activism. It seems we Mennists are doing the same to "Anabaptism." A recent RECORD article listed eight or ten "values inherent in the Anabaptist tradition which have particular relevancy" to the College, and they turned out to be a set which, with hardly any modification, any agnostic humanist might comfortably espouse.

Now don't get me wrong. Ray Funk and Cal Redekop and the rest of the people involved in the seminar on "Anabaptist Values and the Contemporary College" are great people. The seminar is a rousing good idea. Even the list of values is OK—a bit mushy, perhaps, but "meaningful," I suppose.

Meaningful, perhaps, but only more or less Anabaptist. Conrad Grebel or H. S. Bender would scarcely recognize them. If they are Anabaptist at all they represent a very effeminate side of the faith. Where are the hard, tough, masculine demands: biblicism, obedience, discipleship, commitment to each other? The values are long on the second commandment—love thy neighbor—but they forget that the second commandment for the Christian takes on content only when juxtaposed with the one Christ gave first. So the list comes out looking ever so much like twentieth-century liberal religious mish-mash. Maybe we should make Harry Emerson Fosdick an honorary member of the Swiss Brethren!

What we lack yet is an Anabaptist flag. It could have a broken sword in the upper left-hand corner, a prayer head covering in the upper right, with an open Bible (German, of course) in the center—all on a field of grey. Then anyone who wants to advocate the pass-fail system, or ghetto experience in Chicago, could first drape himself in it. Of course, some of us spoilers might insist that ideas can have merit even if the Anabaptists didn't think of them first; or that those who want to apply Anabaptist values had better begin with a historical rather than a mythological understanding of our spiritual forebears. But the spoilers will be a minority. Flag wavers usually get the majority with them.

Theron F. Schlabach,
Associate Prof. of History

Mind's I

by Harinder Kaur

From afar we hear of America—that it's a land flowing with milk, and so it seems, according to the milk machines. You push a button, and exactly a glass, now and then half a glass, comes out. (You see, in many parts they still use hands to pour.) Here you put in a coin, push a button and food is ejected out of machines, not only food, but things—from sunglasses to paperbacks. This is where they roll out rich green carpets of grass and on telling it to grow, it GROWS, only to be covered by snow in the winter.

This is the land where from a distance of five or six miles you can watch a capsule take off in all its majesty as if it were a dinky toy pulled up by a piece of string, yet it weighs six million pounds. (One of these days the cow jumping over the moon will no longer be a nursery rhyme.) Walking on the ice seems to be the one factor that slows down the pace.

Then we turn to a part of Africa as a contrast. The scene—a road between two coastal areas, Tanga and Mombasa. Thatched mud huts line either side of the dirt road. Nearby an old man sits basking in the sun. His chair and his own shadow form a shade for any over - heated chicken and ducks. A little farther away an open-air barber shop is in full swing, rhythmic music blaring out. Women sit on the ground combing and plaiting each others hair into tight intricate patterns.

The smell is mainly coconut. Cut in halves like scull caps, they lie on the ground, shrivelling in the intense heat, to be sold later as copra. The scene is colored by the bright clothes. In all this one hears the heart beat of Africa pulsating. For these people, Time seems to have heeded when they cried out:

Time, you old gypsy man,
Will you not stay?
Put up your caravan
Just for one day.

Cheryl Davidson reversed the SST program by coming to GC this winter trimester from Kingston, Jamaica. Cheryl says that "the hardest change is not to the climate but the American efficiency and punctuality."

Book Review . . .

Burroughs sees effects of electronic technology

by Lynn Bender

The Ticket That Exploded
by William S. Burroughs
Grove Press, Inc., New York

"New environments inflict considerable pain on the perceiver . . .pain and misery . . .result from new technology."

—Marshall McLuhan

War and Peace in the Global Village

The pain which McLuhan discusses is a psychic pain, a horror developing from the transformation of the mind, the reprogramming involved in technological upheavals. The artist, he says, is the true perceiver of the new environment and is thus most sensitive to the implications of the changes taking place. William Burroughs is an artist who recognizes the electric age; he is a poet of the electronic technology.

In **The Ticket That Exploded,** Burroughs vision of horror involves the "Nova Mob," a gang of cosmic criminals 'heavy metal addicts from Uranius, sexual deviants from Venus) who gain entrance to human bodies as viruses, albeit viruses with unique indentities: "Izzy the Push," "Hamburger Mary," "the Subliminal Kid," "the Blue Dinosaur."

Their technique is to create insoluble conflicts and aggravate existing conflicts with the goal of "nova": explosion of the planet. Although the Nova Mob, and the pursuit by the Nova Police, seem to be the central concern of the book, the prose darts in every direction at once—outer space adventures with giant clams to electric sex fantasies in the Garden of Delight to a century-old expedition to a South Sea island afflicted by a mysterious disease.

Those looking for a plot will be disappointed; the novel is "electronic," an attempt to "reproduce in prose what we accomodate every day as a commonplace aspect of life in the electric age," as McLuhan puts it. The prose is a conglomeration of images, bits of narrative, impressions. But the book is beautiful if only for its symbolist poetry:

> From an enormous distance he heard the golden hunting horns of the Aeons and he was free of a body traveling in the echoing shell of sound as herds of mystic animals galloped through dripping primeval forests, pursued by the silver hunters in chariots of bone and vine.

A large part of the novel is taken up with sex fantasies with pleasure-pain emphasis, orgasm -death themes. The Garden of Delights is a very slimy place, full of sexy fish-boys, lecherous green tree frogs, swamp-mud and vaseline. Perhaps this is what McLuhan refers to when he characterizes Burroughs' novels as taking place in "a universe which seems to be someone else's insides." A recurrent part of the fantasies involves the illusion of a falling away of the skin, of coming out of the body; "Body outlines extend and break here—the stretching membrane of skin dissolves."

Burroughs' fantasies reflect what is happening to civilization at the psychic level as a result of electronic technology. The electric age is an explosion, a molding of the universe in the image of the human nervous system; the new technology is an extension of that nervous system. As McLuhan says, we live in "a world in which we have made our environment out of our nervous systems."

Life is becoming increasingly apocalyptic. The spiritual chaos and agony which seems to be rising explosively have their origin at least in part in the revolution in mind-set which accompanies the technological revolution. The "literate" mind-orientation, the linear, fragmented, step-by-step, word-by-word mind-set is being destroyed in favor of an all-involved, simultaneous, more "circular" orientation. To Burroughs' mind, the old mind is a disease.

"Word begets image and image is virus. . .The word is now a virus . . . Modern man has lost the option of silence. Try halting your sub-vocal speech. Try to achieve even ten seconds of inner silence. You will encounter a resisting organism that **forces you to talk.** That organism is the word."

Burroughs communicates the destruct of the word-image. "Word falling . . . photo falling . . . Breakthrough in Grey Room . . . Towers open fire!"

Lynn Bender

The Goshen College Record

Published biweekly during the school year of Goshen College. Subscription rate is one dollar per trimester. Second-class postage paid at Goshen, Indiana. Postmaster, send Form 3579 to the Goshen College Record, Goshen College, Goshen, Indiana 46526.

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The Record

VOL. 70 GOSHEN COLLEGE, GOSHEN, INDIANA 46526, FRIDAY FEBRUARY 14, 1969 NO. 9

What is
the relationship between
cap guns and religious
disorientation?

Study 'week' . . .
GC to examine nature of violence Feb. 17-21

by Gail King

Earlier this year, a preliminary planning committee selected violence as the general topic for the 1969 All-School Study Day. Approved by GCCG, the study topic was referred to a senate-appointed working committee composed of Professor Herbert Minnich, chairman; Professor Theron Schlabach; Ron Mininger; Phil Rich and Marj Byler.

The committee reduced the general topic to the following categories: history of violence, violence in mass media, violence in the status quo and Mennonites and the psychology of violence. Speaking within these sub-topics will be Dr. Calvin Redekop, Professor of Sociology, GC; Dr. John Howard Yoder, Professor of Theology, GC Biblical Seminary; Dr. Melvin Funk, psychiatrist, Oaklawn Psychiatric Center, Elkhart, Indiana; Father Blase Anthony Bonpane, Maryknoll Order and Dr. Alfred Edyvean, Christian Theological Seminary, Indianapolis, Indiana.

The working committee chose to change the study format from one full day to a study "week," February 17-21. The convocation period extended to one half hour will be used each day for presentation of lectures. Students will be required to attend at least two convocations in addition to the Friday morning and afternoon meetings. Chapel cards will be collected.

Study sessions have also been scheduled for Thursday evening, and Friday morning and early afternoon. The Thursday evening meeting, led by Dr. Funk, will include a sociodrama and discussion groups. The Friday morning lecture will be followed by a question-answer period and a short break after which Father Bonpane, formerly involved in Latin American revolution, will discuss issues with Dr. William Klassen, Professor of New Testament, Mennonite Biblical Seminary, Elkhart.

At 1:30 p.m. Friday, the final meeting of the study week, a play concerning violence, Serjeant Musgrave's Dance by John Arden, will be read under the direction of speech professor Dr. Roy Umble.

A bibliography of books and pamphlets will be distributed by the working committee. Persons are encouraged to read several of these sources prior to the study sessions. The books will be available in the GC bookstore.

by Dan Kauffman

Play practice—Marla Heindal, Mike Short and Prof. Roy Umble.

Modern morality play . . .
Production of 'The Physicists' off to good start

by Jean Gerig

Practice for the GC drama production, **The Physicists**, has a "good start" according to Professor Roy Umble. "The actors are asking the right kinds of questions about their characters."

The cast includes a good balance of both experienced and inexperienced actors on the GC stage. Two of the three physicists, Dave Huneryager and Gerald Mumaw, have appeared in other performances, although this is the first major role for both. Dennis Byler, the third physicist, is a newcomer to GC drama.

Kathy Mast portrays the psychiatrist and is probably best remembered for her performance in **Major Barbara** two years ago. The remaining female roles are played by Jean Gerig, Kathy Stoltzfus and Marla Heindel. Male actors are Mike Short, Calvin Robinson, Tim Geissinger, Paul Kauffmann, Dave Marohn, Frank Baer, Dean Rhodes, Bob Johnson, Phil Leichty, Everette Ersery, Larry Brown and Don Hofstetter.

The Physicists is a modern morality play dealing with the question of the degree to which each physicist should assume responsibility for discoveries that could presumably control the world and even the universe beyond. The Swiss-German dramatist, Freiderich Duerrenmatt, plays with this question by placing three physicists in an atmosphere of unreality "in the never-never land of an insane assylum" with a hunch-backed psychiatrist in charge.

The ambiguity of this setting, the treatment and the outcome force the actors into difficult character situations. Umble comments, "The characters have a lot to work on — each must decide for himself whether he is sane or not." Kathy Mast said of her role, "It's difficult enough to put yourself into a role when you understand the character, but a diverse character like Fraulein Diktor really takes a while to work through."

Brad Boyd as stage manager will be co-ordinating cast and crew activities. Working under Brad as assistant will be Terry Zehr. Other major crew assignments include Liz Coffman, design; Pleas Broaddus, stage; Dwight Hershberger, lighting; Cheryl Boyd, make-up; and Jim Ashcraft, programs.

Oyer heads committee to evaluate general education program at GC

by Phil Bender

"Terribly slow."

That is how Prof. John S. Oyer assessed the work of his General Education Study Committee.

But then he added, "We're beginning to make progress."

Last trimester, a seven-member faculty committee and a seven-member student seminar began an exhaustive study of the general education program of GC. Under the leadership of Prof. Oyer, the committee members have been studying the meaning of contemporary general education and are attempting to formulate concrete suggestions for making "required courses" at GC more relevant.

Students Carol Beechy, Joan M. Kennell, Mike Yoder, Dave Bishop, Ron Hartzler and James Rempel comprise the seminar, while other faculty members along with Prof. Oyer are Dean Carl Kreider and Profs. Mary Bender, Calvin Redekop, Henry Weaver, Norman Kraus and Atlee Beechy.

The idea for a re-evaluation of GC's general course and hour requirements emerged in 1966 from the Committee on the Future of the College, which examined aspects of GC's operation and suggested ways of making the College more relevant in the coming years.

Thus far, according to Oyer, the committee has been conducting a "free-wheeling examination" of all aspects of GC's current general education program. Faculty sessions have been devoted primarily to brainstorming revision ideas, while the student seminar has probed the meaning of general education as a whole.

Perhaps the central element guiding the committee's work has been the awareness that general education develops the thought process as well as transmitting facts. Contemporary general education, according to Prof. Oyer, today is "much less interested in communicating a specific body of knowledge" than it is, simply, in teaching students to think.

While possession of substantial factual knowledge is necessary, he says, an increasing number of colleges are structuring their general educational curriculum to confront the student with one crucial question: "How does a practitioner of a particular discipline do his thinking?"

Among the possible techniques the committee has discussed for placing greater emphasis on a thought-centered rather than a factual-centered approach to education are interdisciplinary courses, freshman seminars and interdisciplinary senior seminars.

But two crucial decisions must be made, according to Oyer, before any concrete proposals can be made to improve GC's general education curriculum. They are (1) the specific elements which should be included in a general education program, and (2) the general framework of the total curriculum.

Two elements in particular he believes important are "experience elements" and "skill elements." Current theories of education, Prof. Oyer says, place significant emphasis on giving the student a learning experience. Some schools, for example, might require each student to engage in some form of teaching. Or others might require each one to develop a creative project to enable him to experience the creative process first-hand rather than indirectly through a textbook.

Furthermore, Prof. Oyer believes, a general education program must attempt to help students achieve competency in such basic skills as communication and logical analysis.

In developing the general framework for these elements, Oyer says, the committee has been forced to wrestle with the problem of specific course and hour requirements. Modern general education curriculums, he points out, fluctuate on a continuum between liberal and stringent course and hour requirements. While some schools might require adherence to a particular prescribed pattern, others might require virtually no specific courses or hours. Before the committee can recommend curriculum changes at GC, according to Oyer, it first must decide where on the continuum GC's general education program will lie.

The committee's study thus far has revealed a central flaw in GC's general education curriculum, according to Oyer a lack of flexibility. This inflexibility he sees manifested in a placement testing program which "does not test the one decisive element— the extent of the students grasp," in GC's instance specific course and hour requirements, and in "the way in which the general education pie is cut" or the number of courses in each subject field required of a student.

Although the study has not progressed as rapidly as originally anticipated, Oyer hopes that by mid-April his committee will be able to present the elements and framework of GC's revised general education program to the faculty.

Meanwhile, Prof. Oyer realizes that the committee's recommendations will be "no panacea for the educational process;" some students, he says, will be educated "in spite of" an inadequate general educational structure, and some will fail to be educated even from a highly relevant curriculum.

Yet he has "no qualms" that the students and faculty on his committee will succeed in suggesting interesting and practical ways in which general education at GC might become more relevant.

Ye collectivists . . .

Clipp offers formula for 'smashing twosome,' urges New Left-New Grammar merger

by Dave Clipp

The peculiarities of the English language are many. One of the most glaring is the absence of a plural form for the pronoun "you." A man uses "you" with his wife; a speaker employs the same word while addressing an audience of thousands.

A glance at foreign languages finds strict differences between the singular and plural almost the rule: Latin "tu" and "vos;" French "tu" and "vous;" Spanish "Usted" and "Ustedes;" German "du" and "ihr;" Japanese "Anata" and "anatagata;" Arabic "anta" and "antom."

At one time English too had a "you plural" form. But the advent of printing saw the little word "ye" gasp and die. I emphatically propose its revival. . .

Collectivists rejoice! Put down your clenched fists, petitions, begging bowls, hammers, sickles, comic books, crosses, red flags, gasoline cans, Bibles and LISTEN for a moment!

The revival of the word "ye" could be of inestimable benefit to us all. The "anti-I" people would simply drop the use of singular pronouns. Upon meeting Harold the Rabid of SDS on the street, one could query, "How be ye, Harold the Rabid of SDS?" to which he might reply, "We're fine," and saunter off, feeling slightly less insecure because one more person had been so good as to bring attention to Harold's non-identity, or should I say his non-entity?

Alice Malice of Beekman Street, announcing plans to her parents to marry some "wonderfully selfless young man" she met at a counter-counter-demonstration, would trill, "They want to marry us," while at the wedding the minister would drone, "Do ye. . ." to which Alice would reply, "We do."

The New Left and the New Grammar would make a smashing twosome. Given enough wide publicity, the New Grammar could take root quickly and deeply. The "we's" and "ye's" would be content in their new community (I had to use the word at least once). The "I's" would gain the satisfaction of knowing that the "we's," who never deserved the singular pronouns, had finally discarded them.

Naturally, the "we's," desirous of being especially insulting, could revert to standard. "You pig" would remain unchanged. And think of the effect of "Hayakawa — you are a . . . ." scrawled on a placard.

In one sense I am jubilant about the current "I-vs.-we" controversy: the issue is alive. And it is paramount; even a consensus of my leftist friend-enemies would support me here.

As one considers the revival of the word "ye," he is struck by the fact that it is **not** the word "I" that needs reviving. Observe throughout history the domination of "I" by "we," the domination of "I" by the tribal premise and its sister irrationality.

An aborigine's belief that deformed children spring from a stone is understandable. But when possibly four per cent of GC's students start looking for support in self-induced trances, incoherent babble and statements like "Now you don't have to think about what's going on, you can just feel it"—then we must take Dan Kauffman at his word when he writes that "the movement's stress on the non-rational is the spirit of the age, e.g. **the irrationality of the new left.**" (emphasis mine). . . the "we" people. . .

I reiterate my proposal to collectivists to drop the use of singular pronouns when their references are intraherd. The results could prove interesting. A few people might even think.

What say ye?

News Items

Columbia Records gives collection for library

GC has recently received a gift from Columbia Records which consists of a collection of Broadway musicals, classical symphonies and a book about the late President Kennedy. This shipment is the second from Columbia, an earlier collection of records having been given in June, 1964.

The classical records include works of Mahler, Stravinsky, Verdi and Schoenberg. Musicals include original cast recordings from **Camelot, The Secret Life Of Walter Mitty, The Subject Was Roses, Luv, My Fair Lady,** and **Mame.**

The records have been processed and are available for use in the Audio-Visual Room of the library.

Povey to lecture here on African art and lit

Dr. John Povey, managing editor of **Arts d'Afrique** magazine and associate director of the African Studies Center at UCLA, will appear at GC as a lecturer for Division I on February 19.

A noted authority on contemporary African literature, Dr. Povey taught in the African Studies Seminar at UCLA which Dr. Howard Kauffman and Dr. Mary Oyer attended last summer. He will speak at 4:30 p.m. in Assembly Hall on negritude and black nationalism in the writings of Nigerian author, Chinua Achebe, with special emphasis on Achebe's book, **Things Fall Apart.** In the morning Dr. Povey will present an illustrated lecture to the 10:30 and 11:30 Fine Arts classes on contemporary Nigerian art. Prof. Oyer invites all interested persons to attend.

Professor Povey will be speaking at St. Mary's College at 7:30 p.m., February 18, in Carroll Hall on "Negritude—A Root of Black Nationalism?" He will be one of six guest lecturers speaking on Black culture at St. Mary's from February 16 to March 20.

Goshen receives grant for library materials

A gift of $500 has been given to GC by the Association of College and Research Libraries, a division of the American Association.

The grant will be used to purchase books and library materials for international area studies in Central America and the Caribbean, Sub-Sahara Africa, and Southeast Asia.

To be purchased and shelved by April, the volumes will be valuable resource material for students anticipating or returning from the Study-Service Trimester in the Caribbean or Central America. Volumes on Africa and Southeast Asia will be additional resources when the College adds international studies in those areas to be taught on campus.

As part of the agreement in receiving the gift, the College has stated that it will match the amount, thus making $1000 available for purchase of the needed books.

Goshen College, one of three Indiana colleges to receive a grant, was one of 76 schools across the nation chosen from among 410 applicants. Other Mennonite colleges receiving similar grants include Bluffton and EMC.

The current is the fourteenth of the special library grants program, which is largely supported by the United States Steel Foundation, Inc.

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Editor—Ruth Esch
Managing Editor—Loretta Yoder
Editorial Assistant—Tom Harley
News Editor—Gail King
Layout Editor—Sue Clemmer
Copy Editors—Jane Byler, Luann Habegger
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Experience, Washington D.C.

Intellectualism threat to unity

On February 3-5 the National Clergy and Laymen Concerned about Vietnam held their yearly Washington Mobilization conference. The objective was not just an anti-Vietnam protest as in previous sessions of CALCAV, but rather a conscious effort to educate those attending on economic and foreign problems in the hopes of preventing future Vietnams in South America and Africa.

Each registrant was assigned to a group which met six times for lecture and discussion sessions. These groups were divided into three categories: the draft, economics and foreign policy. The sessions were presided over by leaders in the respective fields, professors, organizational leaders and nationally known speakers such as Dave Harris, Rev. William Coffin, Mrs. Evelyn Whitehorn and Marcus Raskin.

Besides the small group sessions there were plenary (all-group) sessions with speakers such as Senator George McGovern, Mrs. Martin Luther King, Jr. and Seymour Melman. There were also two films, workshops for direct action and direct confrontations with senators and congressmen.

On deciding to attend the conference, I made the conscious vow to learn as much as I could in concrete knowledge to bring back to Goshen College. Though I may say that I did learn much, I can now look back and see that the greater growth was not intellectual.

Granted, the above states what CALCAV proposed to achieve, but they succeeded far beyond that in the realm of personal warmth and friendship. The most profitable experience was not in listening to Seymour Melman talk about American economic problems, but rather having lunch with Bill Coffin as he talked about his family.

There are two different types of conference participants: those there purely to learn and those there to **experience** learning. I, in some sense, feel that the GC delegation was either of the first category or in the middle, leaning towards the first. In other words, this unity I experienced within the "movement" was not shared by our delegation.

In recognizing this schism I began to realize that a similar schism is developing on the GC campus. This schism involves the intellectual patchwork progress of our "leaders" as opposed to the unity of goal and conscious effort toward reform and change that could be possible within our academic continuum.

Should we and are we going to be satisfied with research methods, referendums, surveys and all the processes that point towards reform? Or are we going to stand by each other in a united force not to look forward to someday, but to accomplish something today?

Dorothy Noble

Create ripples to change world

"Few are willing to brave the disapproval of their fellows, the censure of their colleagues, the wrath of their society. Moral courage is a rarer commodity than bravery in battle or great intelligence. Yet it is the one essential, vital quality for those who seek to change a world that yields most painfully to change. And I believe that in this generation those with the courage to enter the moral conflict will find themselves with companions in every corner of the globe."

The words of the late Robert F. Kennedy depict the group of people who attended the Clergy and Laymen Concerned about Vietnam — who seek the newer world of radical reconciliation instead of the growing risk of world war through irrelevant foreign policy.

Those who make up the active peace movement are more than a token movement with a title. Rather they are a fellowship of concerned who find mutual strength through a language of relationships where love is portrayed on the human stage of life.

The language of relationships is expressed in many ways such as talking to William Sloane Coffin, listening to Joan Baez and Sen. George McGovern, helping before the conference to put up posters and helping with registration. It's fellowship with old friends and meeting new ones.

No one had to prove his Christianity by always mouthing certain musical cliches with redundant meaning. One felt God's spirit even without saying that it was there, as we were Christ to our brother. We did not change the world in three days, but perhaps each of us sent forth a ripple of hope that can be combined with hundreds of other ripples that will change the world.

Norman S. Coffman
Mennonite Biblical Seminary
Elkhart, Indiana

Closeness to reality of power

The reality of the power of our government over the people in our nation was shown to me more clearly at this conference. We were able to watch the Senate in session and see men like Sen. Edward Kennedy, Sen. Gene McCarthy and Sen. Everett Dirksen. We heard speakers who expressed our own Mennonite beliefs concerning peace and non-violence. To me it was an opportunity to support the concern for saving the lives of innocent people who are dying in a political war for political reasons. I felt the conference was a very meaningful experience (but hope that next time I will not have to sacrifice my luggage for the cause of peace).

Joy Kauffman

Positive step despite futility

Tuesday afternoon was spent in the Capitol building area, speaking with congressmen and senators about the main issues of the conference — amnesty for draft resisters, avoidance of future "Viet Nams" in Latin America, etc. I felt a sense of closeness to power (literally as well as figuratively since I sat next to Senator Percy at one point), yet there was also a measure of futility present. One laments, "We were only 1000 people in a nation of 200 million. What can our conference possibly accomplish? At least we have taken one positive step.

Larry Stalter

by Dave Huneryager

Dr. and Mrs. Lon Sherer, members of the GC music faculty, have returned from a satisfying and eventful concert tour of several Latin American countries. Dr. Sherer, a violinist, and wife Kathryn, a pianist, reported that they were warmly received in each of the six countries where they performed during their two week trip.

Invited to perform by the Bi-National Cultural Centers, the Sherers visited Costa Rica, Colombia, El Salvador, Honduras, Nicaragua and Panama. In addition to the local people, performers and composers who attended their concerts, many of the SST students and faculty advisors were present in the audience in Honduras, Nicaragua and Costa Rica.

After conditioning themselves once again to a change in climate and in daily routine, the Shereres look forward to returning to Latin America, possibly via the Pan American Highway.

'. . . grasp the implications' . . .

Senate forms committee to review present value systems on campus

by Margie Groff

In answer to President Mininger's invitation, a committee to review standards on campus has been officially formed by the Senate.

The committee, chaired by Brad Boyd, includes students Tom Harley, Greg Myrick, Ruth Hilty and Kathy Waltner. Faculty members are Dan Leatherman, Berdene Wyse and Russell Liechty, Executive Secretary.

Looking at the present values and standards espoused by the college, the committee will consider how these could be effectively changed and how student life itself effects such changes. Chairman Brad Boyd feels that the committee will have to start on a very general level before it can hope to tackle the meaning of specific standards for specific students.

Tom Harley, senior, stated his belief that "we should be less concerned about the formulation of 'rules' and should instead seek to grasp the implications of Christian love, redemption, forgiveness, and reconciliation. I don't see our task as mainly to convert the results of a constituency, student and faculty opinion polls into rules. We must instead formulate a policy which we believe may serve as the basis for a new frankness, tolerance and unself-righteousness in our inter-personal relationships."

Ruth Hilty, sophomore, sees the committee's primary purpose as trying to define "what regulations a Christian college should have."

Facing a great diversity of opinions and attitudes, Boyd expresses the hope that "as a committee we can hear a lot from other students." He stresses the fact that the committee is not starting out with the intention of making "drastic" or "long-range" changes, but that there is a definite possibility that such changes might result.

Limited by time—on April 1, a report will be made to the Senate—the committee will probably not be able to make specific recommendations. However, Boyd feels that because the study was requested by President Mininger, the report will be a significant factor in any changes in standards of conduct in the next few years.

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5 - YEAR GUARANTEE

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small clubs:

In looking at the clubs on cam us, o notice a general pattern developin in th cess or failure of each individual ganiz A small minority of these organiz ions enthusiasm among members and c opt about the future of the club. For hese interest is well defined and mem rship tively stable.

For the other clubs, problems a pear of three areas. First, the problem c disco which function it should serve on mpu what it's role is, in comparison to t oth dent organizations. Secondly, one s rer of a man pushing a dying dog. r Ch reverence for life seems to perp uate tance of disbanding clubs and com ittee when existence is no longer re ired. thirdly, there is a marked hesit ce in against breaking out of the mol whic have set for themselves, or which as be for them. Student interests are ways ing, but constitutions, committe and tures seldom change.

In light of these circumstanc s, on cludes that what is needed is a c nplet ganization of all clubs on campus At t of this year, the administration s uld all clubs disbanded. If a club w nts t ganize, it must reapply.

But in order to permit a club c mplet dom of expression, a constituti shou longer be considered as a prerequ te. tent to Organize' form with gnat members should be the only requi ment will allow more expression, purpos and uality, and will provide a more fre atmo for student interest.

—Jim

Afro-American

In this chaotic decade of racial strife and social dissipation, much is needed to somehow get the American people 'together.' On a small scale here at Goshen College, this is being attempted. The Afro-American Society is designed to create better relationships between the black and white components of the GC community, to help each to reconcile and accept the social and cultural differences and in doing so, better appreciate one another. This is being attempted mainly through discussions and Swahili sessions.

The club is new, having been formed last trimester, and is sponsored by Dr. C. Norman Kraus. The Afro-American Society, like any other new organization, has it's problems. "It's organization," comments President Everett Ersery, "could stand some muscle building."

An Afro-American play production has tentatively been scheduled for later in this trimester. Any member of the GC community is cordially invited to join so that he can actively contribute to a new GC 'togetherness.'"

Science

Dave Bishop is the president of one of the more active clubs on campus, the Science Club. He credits Dr. Lester Zimmerman, now on sabbatical in Africa, with much of the development of the club. Its chief goal is to support an interest in science, evidenced by the club's availability as a structure through which speakers may come on campus and speak on various scientific subjects.

This year the club has brought in several speakers, showed films and sponsored a field trip to the Argon National Laboratory, a large research center oriented around nuclear physics.

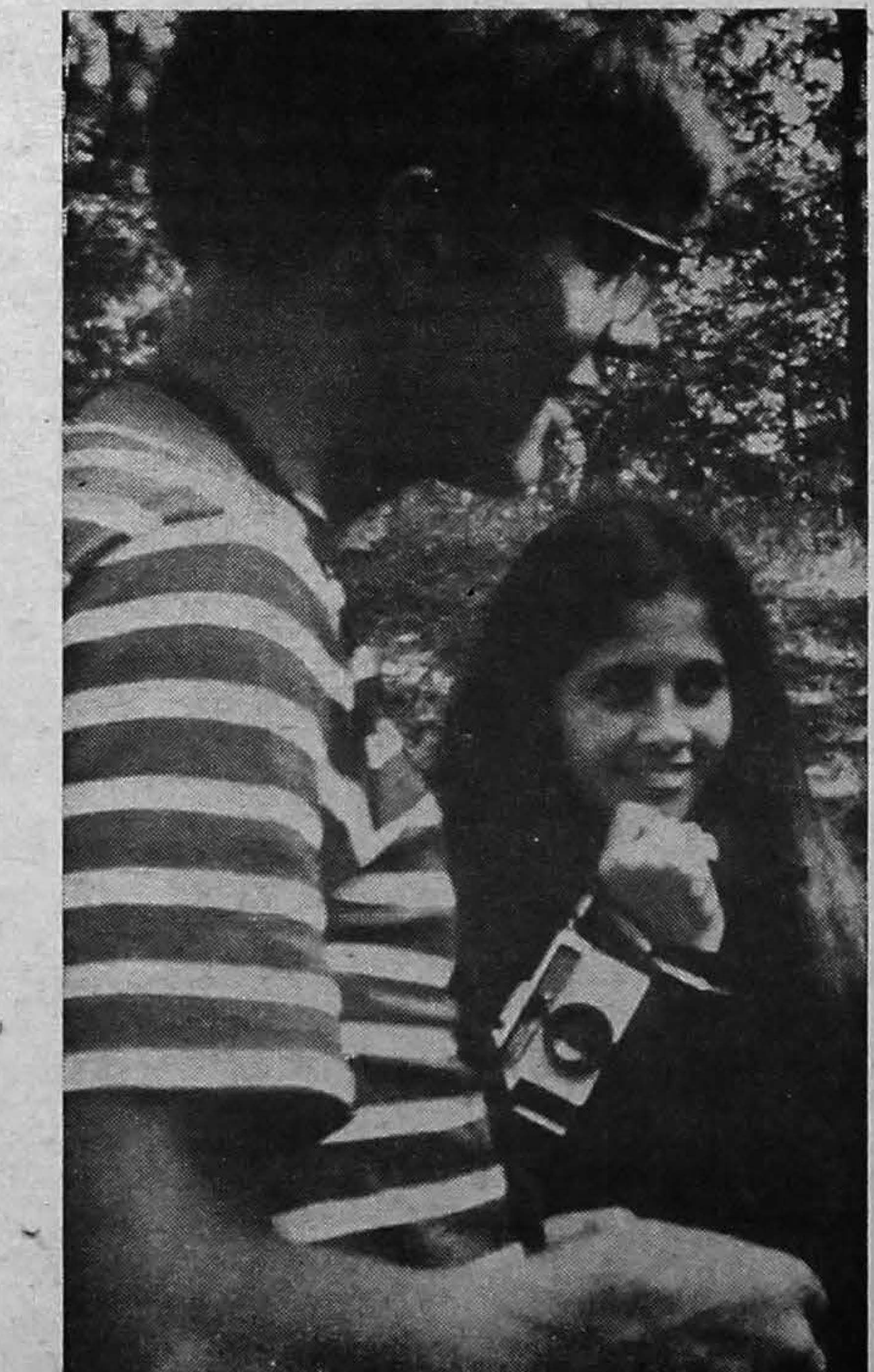
The club has about 25 members, (six or seven of which are girls). Dave feels that the club is probably limited to people majoring in science or those with a definite interest in science as it is not a social club, but an informative one.

International Relations

The International Relations Club, with a membership of approximately 80, is one of the largest clubs on campus. International students and their roommates are automatically members, but approximately one fourth of the total membership is made up of other interested American students.

The goals of the club as stated in the 1967 revised constitution are: to encourage social, intellectual and spiritual interchange in the Goshen community and the college constituency, and to promote understanding between cultures.

The club is very active, with an average attendance of 40 to 50 at the meetings. The theme of the meetings this year concerns 'educating each other' by sharing experiences of the various countries represented. President of the club, Paul Biswalo, attributes the enthusiasm of the club to the interest of American students in learning about other cultures and the enthusiasm of the club member themselves.



International Relations: Eberhard Enss and Harinder Kaur.

ero

Goshen College's Aero b is b lar organization devised t elp s 900) escape academic pr res b the wind.

The club, begun in 19 is st members meet once a m for can fly or learn to fly at th own c

The main problem so fa that Britsch, club president, i ptimis of the club. "If membe o inc years as it has this year, w h out to anyone at Goshen Colle

Home Econ

Carol Schurr, president of the Home Ec nomics Club singles out two goals of t club which she feels are most important: develop the understandings and attitud which will promote better family living homes, communities, and the world; and help students toward a better understan ing of the opportunities for service for t trained home economist.

The club on campus is affiliated with t American Home Economics Association, n tionally and state-wide. This is importa because it adds a professional dimension club membership, as home economists ha been looked down upon in the past.

Although the club is open to all, it has present about 10 members, and attendan at the monthly meetings averages abo

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— im Miller

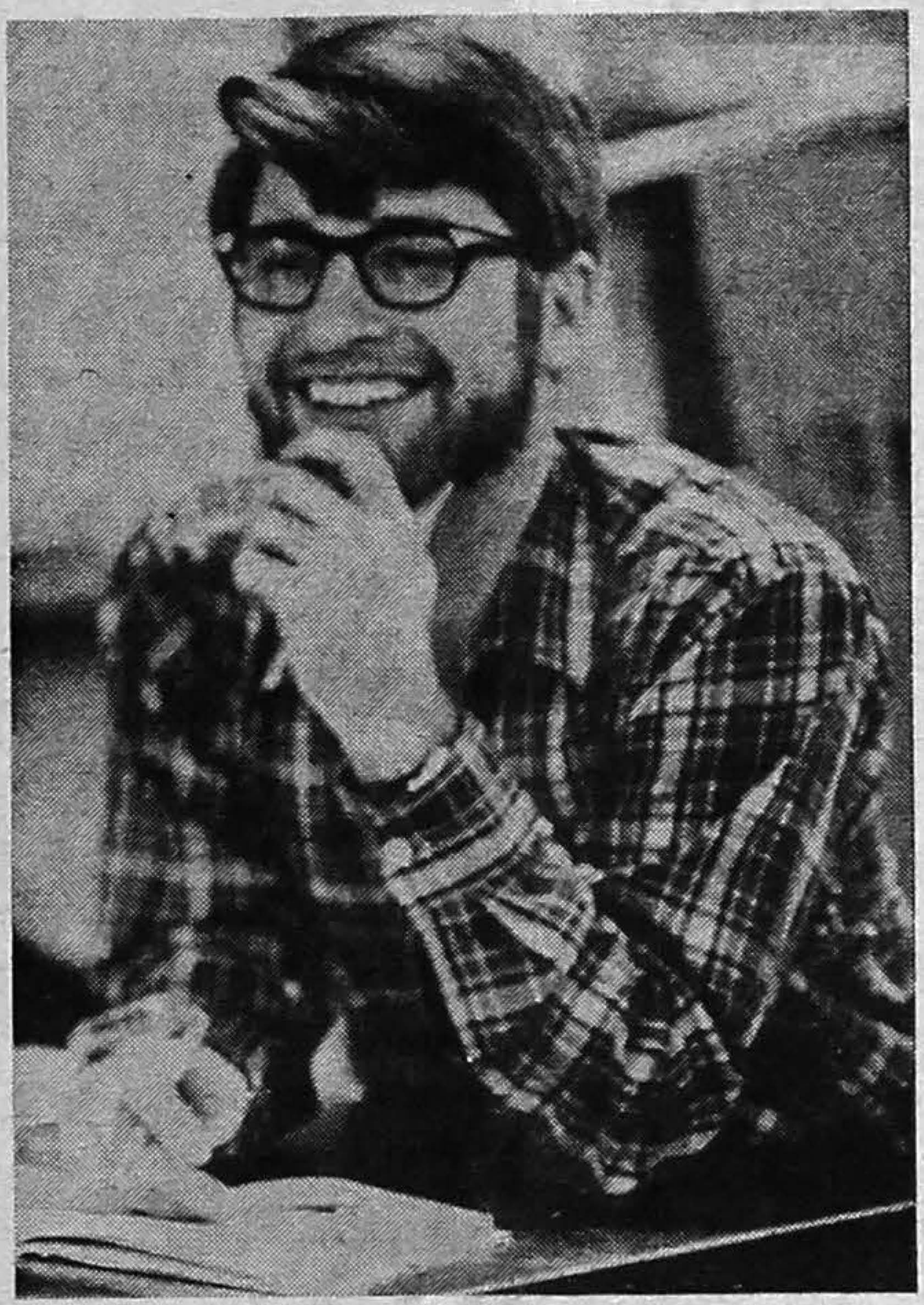
struggle for existence

Drama

One of the better known organizations on campus in the Drama Club. Organized in the early '50's, it emerged from old literary societies as an interest project. At first, only two plays were performed each year - one in the fall and one in the spring - but as the group expanded and more interest deevloped, the number of activities began to increase.

Consisting of 75 students, sponsored by Prof. Roy Umble, and led by President Gerald Mumaw, this year's club is more active than ever before. Besides the major plays the club has put on numerous small plays for churches and other occasions. Among the small plays are The Wrestlers by Warren Kliewer, and Babies in a Play Pen.

Future activities include the reading of Sgt. Musgrave's Dance, a choral drama; Cry Dawn in Dark Babylon; and the all-school production of The Physicists.



Drama: Brad Boyd

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[...]timistic about the progress
[...] increases during the next
[...] out!" Membership is open

Off-Campus

For the Off-Campus Club, attendance has been the major problem. Several activities have been planned during the past school year, but there has been only a small turn-out each time.

President Kevin Segner says that the club is going through a reevaluation period trying to discover what its role on campus should be. Segner is not sure whether it should continue to duplicate many of the activities of the social commission or whether there is another need which the club could better fulfill.

[...]onomics

[...]seven. The meetings are informal, ranging from speakers to making a comforter for a needy family. Business meetings are non-functional.

President Schurr feels that there is definitely a lack of support, particularly from the underclassmen. She doesn't blame the freshmen, however. "In high school, if you didn't belong to a club, you were really out of it, but in college, the emphasis is on study."

Although the club could barely get enough people to run for the club's offices for next year, (two of the elected officers have been to at least one club meeting, the rest have been to none), the club will continue to 'function.'

OSU

OSU's problem has been one of misinterpretation. People seem to have lost interest in society's needs and expect the club to provide activities. To maintain interest in OSU one must feel concern for problems which exist now, and concern for problems which are new or still unnoticed. But OSU officer, Adrian Powell, comments that basically people are psychologically lazy. Because of a lack of sensationalism, they lose interest.

Powell sees the OSU (Organization for Social Undertsanding) as becoming an adhoc committee for the New Left. He sees its role as flexible and diversified, a general framework for action.

"In summary," says Adrian with a smile, "OSU is a chartered ad-hoc committee."

Economics

1968-'69 marks the third year for the Economics Club. It was designed to create outside interest in economics and business, and to aid economics and business majors in finding jobs. Members attempt to learn and apply business principles, and to discuss and develop moral issues of business, what a Christian can or can not do in business and the responsibility of Christians in business.

Tom Bishop, president, admits that the largest problem of this year's club seems to be attendance. Only when there is an important speaker is the attendance good. This has caused some question over the club's actual purpose.

Coming events include a guest speaker from AFL-CIO. Membership is open to anyone.

A Small Thought on the Way Home

I

We ate lots of popcorn last night and then I told you I wanted the last kernel near the bottom of the bowl.

II

After we parted I realized when the snow fell that we both were savages to love and that we buttered the corn too much.

III

I thought about things all the way home until I said the butter won't really hurt since I'm trying so hard to gain weight.

—John Davidson

One time . . .

Goshen SST'ers share moments of foreign culture

While we were waiting for our bus, an old lady, barefooted and tattered, walked by in the gutter picking up discarded cigarette butts. We figured she would later open them up, mix the tobacco and roll her own.

But we were shocked to look her direction a few minutes later and see her leaning against the wall puffing away on one of the butts she had just rescued from the filthy street. As we watched with horrified fascination, she shifted the butt to a corner of her mouth and stuck another into the other corner. My reaction to the whole situation was, badly enough, only a feeble joke. I wondered if Benson & Hedges couldn't pick up this picture for their "four or five extra puffs" advertisement.

—Betsey Beyler, Jamaica

If you girls think the Nicaraguan boys are fast, you ought to see the girls. One time. . .

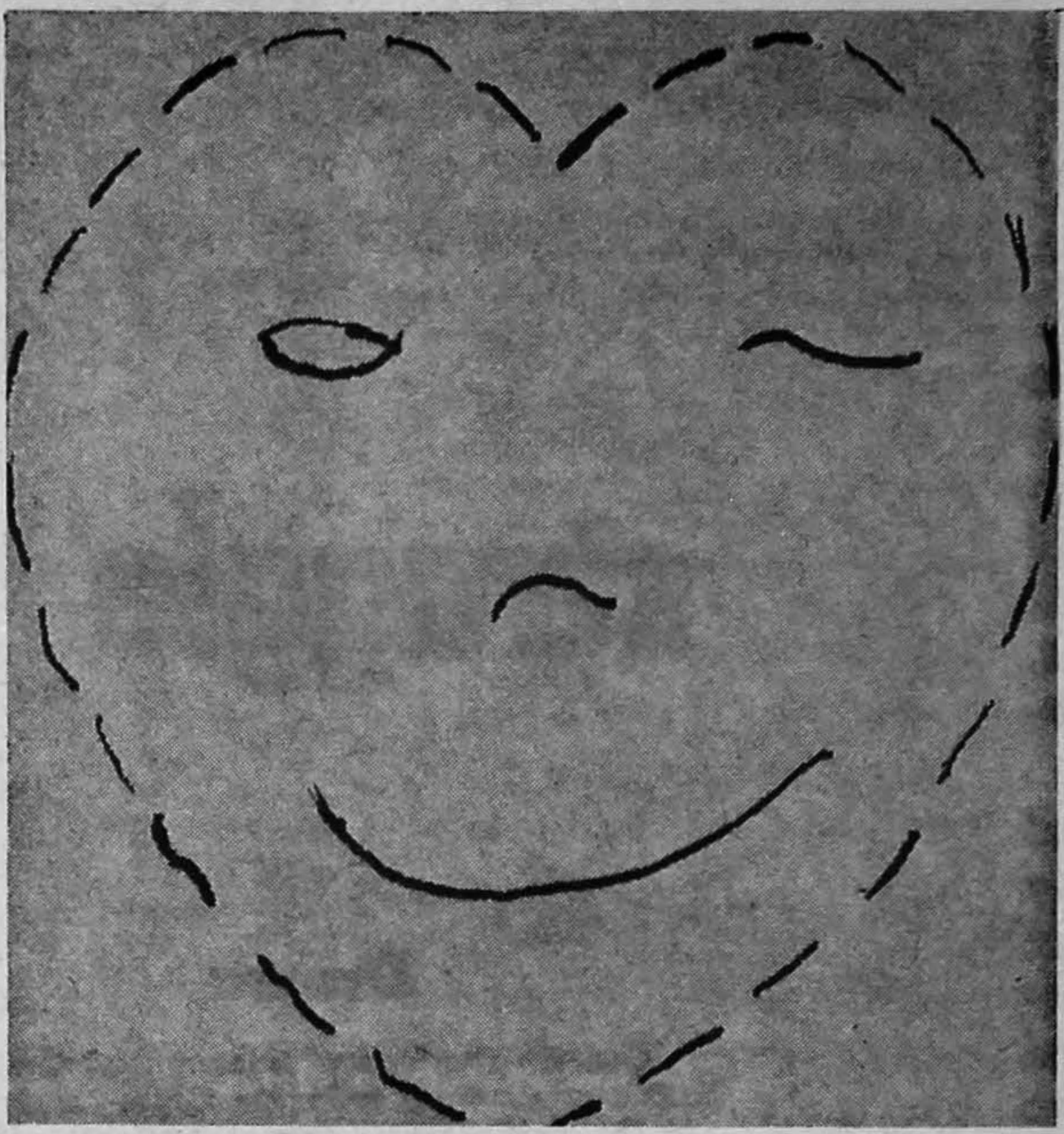
—Rex Tyson, Nicaragua

We have become fairly well acquainted with the government operation and have met many of the ministers and cabinet members. We also met the leader of the opposition party; he is the man who will be the next president of Honduras, if the election is democratic.

—Marilee Roggie, Honduras

How would you like to. . . stand for miles books in one hand the other resting on the roof trying to steady the bod around corners and kids cycles and bicycles ox carts and policemen — on a bus.

—Ruth Clemmer, Guadaloupe



A gentle liuie wink and smile
May on occasion be worthwhile.

—Tom Harley

Mind's I

by Mike Shank

10:00 p.m. Tired minds start dropping out of the library, drag themselves down the walks and up a few flights of stairs. They dump their books on their desks and their coats on their beds. Some turn on their stereos. J.Y. throws a pillow. D.R. retaliates with water. Others join in.

The water level is rising in the hall. Wet boys are now zooming over the slippery tiles. Doors open; heads pop out. D.S. and J.Y. are sliding on their feet, P.L. and M.S. on their bellies, and D.R. on his rear end. The spectators are roaring.

Some fall, nobody is hurt, everyone is having a great time. Suddenly two feet shoot up and a head comes down with a thud. The laughter stops short. D.S.'s eyes are closed. His face is terribly white. Convulsions are shaking his body. T.S. calls a nurse. Slowly, D.S. opens his eyes. A couple of guys carry him to his room. Tension is going away slowly. Guys are talking again. T.G. and J.Y. get out buckets and start mopping up the water. The hall starts to empty.

Muffled sounds of talking, yawning and "89 double you ell-s" squeeze out from under the doors, along with a smell of burnt popcorn. The hall lights are out. . . .Now all is silent. 2:00 a.m.

This is a dorm floor, a place with people. A place where it's impossible to study. A place where you can drown your academic pressure (or let someone do it for you). A place where the halls are long and the nights short. A land of water (on the floor) and shaving cream (on the doorknobs) and pop corn (between the sheets). A place where people live and eat and try to sleep. A place where Bach mixes (not too well) with Sam the Sham. A place where people talk, where masks fall and fronts disappear. A place where you can feel concern and solidarity when someone gets hurt. A place that isn't home but somehow feels a bit like it. A place you get tired of, but always enjoy coming back to. A place with a bunch of guys you probably wouldn't want to live with for the rest of your life, but a great bunch to be around for not more than four years.

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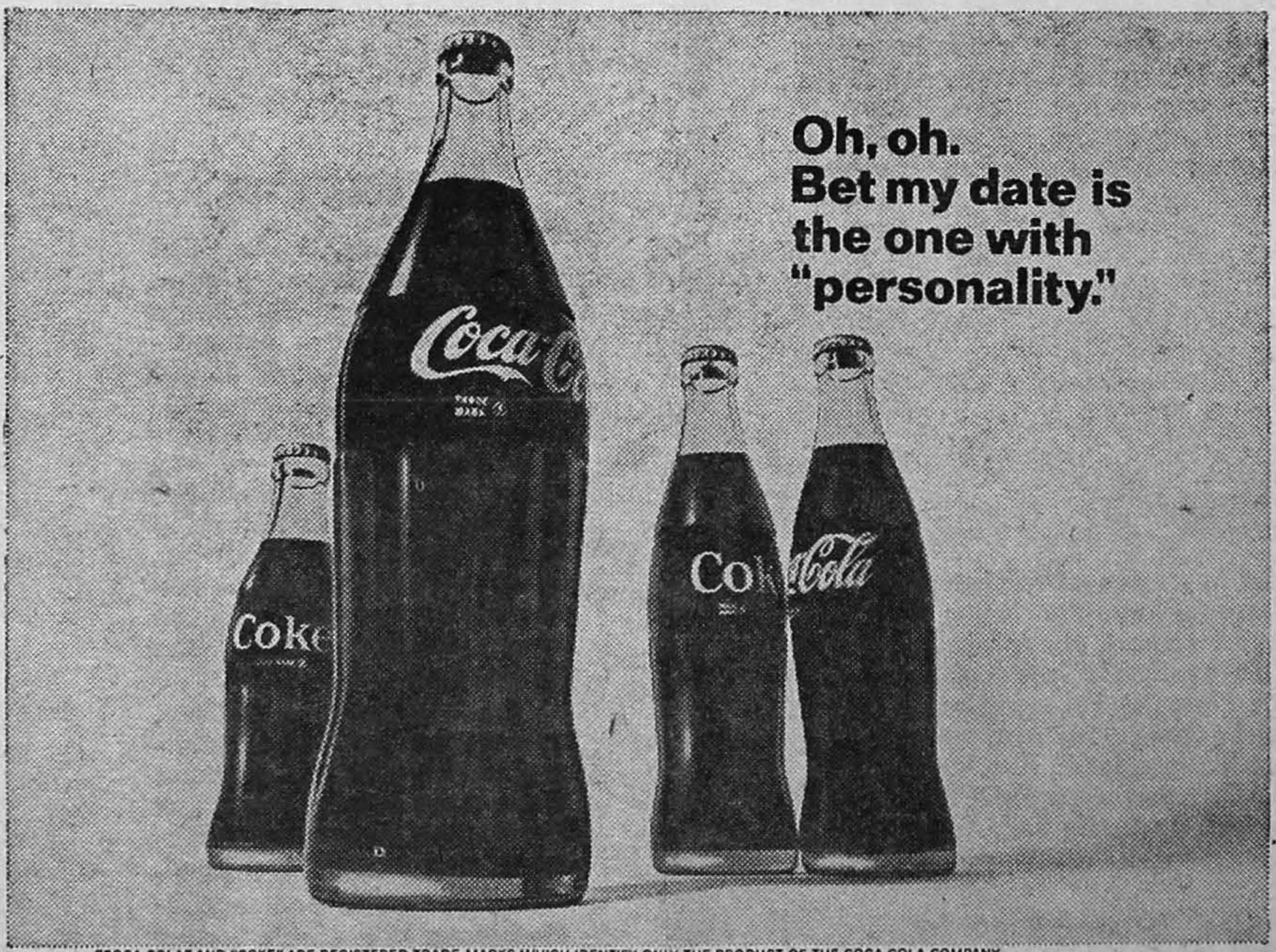

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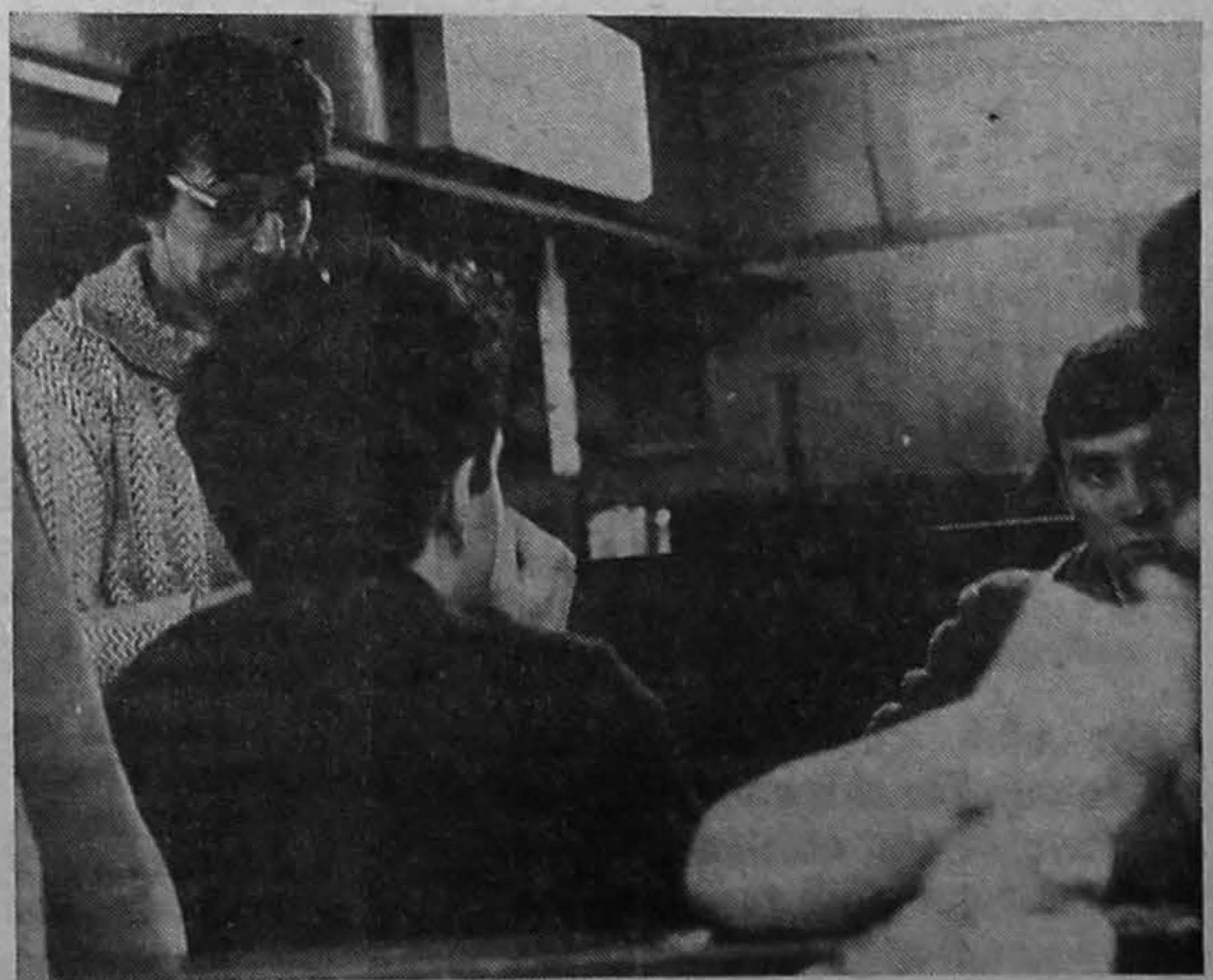

EYER'S —

when you need a break

Life on the "B" team . . .

Basketball Players Anonymous

by Dan Shenk

Ah, yes, the "B" team—that semi-anonymous basketball entity of Goshen College. Rarely seen, rarely remembered and even more rarely written about, Coach John Ingold's crew of nine has competed in 14 games (as of this writing) and fashioned an even 7-7 record.

The "B" team (or junior varsity, if you prefer) started the season in November with 12 players on the roster. That number shrank to seven near the first of the year as Randy Schertz was sidelined with an illness and four others left the squad (two—ineligible; one — SST; one — teaching job). For three games the JV's competed with only seven players — and confounded the experts by winning two of the three. Fortunately, in none of those games did three players foul out. . .so four-man basketball did not become a reality.

The present squad is predominantly freshman; only three players are not first-year men. The non - frosh are Randy Schertz (who recently returned to action) and Marty Gaff, sophomores; and former Hesston man Dave Stuckey, junior, who joined the team January 2 when he became eligible. The freshmen are John Bauman, Tom Gunden, Ken Kuhns, Paul Lauver, John S. Miller and Paul Sommers.

On February 1 this writer traveled to Spring Arbor with the squad in order to discover "what it's really like" on a "B" team. I think I found out.

First, after the 100-mile journey northward into Michigan, the team piled out of the two cars at the new high school where they were to play. I could tell they were ready to play ball —ready to FIGHT, ready to WIN, ready to KILL — but the door was locked.

For the next 20 minutes we stood at the front of the building talking, kicking a basketball around and getting cold. Someone muttered, "This would never happen to the varsity." And through the glass door we saw a handwritten sign that said, "After the game why not stick around and hear the 'Noodle Soup' play."

Well, we finally got in, and amid much perverse jocularity, discovered that the gymnasium doors were also locked. Undaunted, several of the squad stooped to "four-square in the hall" for the next 20 minutes. "This is basketball?" I thought aloud. "No, it's four - square," somebody said. "Oh," I said.

The "B" game itself was anti-climactic. . .and a bit like a bad scene from a "B" movie—according to post-game sentiment. The GC JV's led the Spring Arbor equivalents 37-34 at the half, but never gained momentum after intermission and lost 83-69. Personally, I didn't think the team played too poorly; but then, being an uninformed outsider, how should I know? At any rate, Coach Ingold implied that some of GC's intramural squads might have beaten his team that night. And player John Miller later reflected, "It was a bad trip. . .", leaving me to say, "I think I'll stay out of this."

The overall outlook of the "B" team is that of optimism mixed with an insidious undercurrent of intellectualism. When not working up a good sweat in practice or going all out in a game, the guys often engage in rather sophisticated horseplay. It's nothing too obvious — just a general, intangible tone.

Individual statistics inevitably accumulate; through 14 games the achievements are as follows:

Field goal percentage:
Paul Lauver—100 of 211—48 per cent
Ken Kuhns—18 of 40—46 per cent
Free throw percentage:
Paul Lauver—51 of 62—82 per cent
Randy Schertz—25 of 36—70 per cent
Rebounds (13 games):
Marty Gaff—160
Paul Lauver—95
Total Points:
Paul Lauver—251
Paul Sommers—194
Randy Schertz—109
Marty Gaff—107
John Bauman—94
Tom Gunden—75
Ken Kuhns—41
Dave Stuckey—36
John S. Miller—19
(Players no longer on team—192)

Incidentally, there's something engrossing about an away "B" game. About 10 minutes into the Spring Arbor game, I suddenly became aware of a strange clicking sound. I glanced around and counted 20 spectators, 19 players and 14 miscellaneous officials and scorekeepers — and one loudly-ticking scoreboard clock. I guess when basketball is a private affair, things like inspiration, momentum and victories do not come quite as easily.

Unbeaten . . .

Girls' b-ball reaps rewards of deadly offense and defense

by Linda King

Displaying fine teamwork, the girls' basketball team tromped visiting Manchester on January 25 by a score of 63 to 37. During the opening minutes of the game, the GC girls established their deadly offensive thrust with quick passes and fast drives. Although the strong team effort was maintained throughout the game, several individuals starred during the encounter. Sharon Swartley at forward position led the scoring barrage, sinking nine field goals and two foul shots for a high of 20 points. Placing a close second, Rachel Kauffman contributed 18 points, followed by Mary Hartzler's 17.

Action in the second game followed a course similar to the first, with Goshen emerging the victor by a 58 to 28 score. Vicky Mester captured scoring honors with an overall high of 24 counters while Jan Schrock dropped in a total of 22 points to spark the team to victory.

On the following Saturday, February 1, Goshen visited Taylor and recorded a second victory. However, missing many shots and falling short on teamwork, Goshen was not the same team that defeated Manchester a week before. The strong defensive efforts of Sharon Freed and Jean Gerig, keeping Taylor down to a mere 24 points, proved a decisive factor in defeating the Taylor six, 56-24.

High scorer in the contest was Mary Hartzler, sinking nine field goals for 18 points. Rosie Stoltzfus placed second with 13 points.

Accurate shooting by Vicki Mester and Jan Schrock, with 15 and 14 points respectively, led the second team to a 39-18 victory.

Off to a cold start, Goshen's game with Western Michigan University on February 4 nonetheless ended in a victory for the Maple Leafs. Playing on a foreign floor, the GC girls initially had difficulty getting the game "rolling" in their favor, although the final score of 57-22 wasn't indicative of this.

Again, star-shooter Mary Hartzler captured scoring honors with a high of 18 points. Sharon Swartley placed second with 14 points while Rachel Kauffman added 13 for the win.

In a more evenly matched encounter, the second team defeated their opponents by a score of 50-32. Good teamwork along with the excellent rebounding efforts of Jan Schrock sparked the Maple Leaf's victory. Scoring honors went to Vicki Mester, who hit the bucket for a total of 21 points. Jan Schrock placed second with 12 points.

On a Saturday afternoon encounter with Valparaiso, the GC girls were again victorious. At the culmination of the first quarter, the Maple Leafs led their opponents by a 20-1 score—a decisive lead which they maintained throughout the remainder of the game. Good team ball produced a rather evenly scored roster, with three players racking up double figures. Sharon Swartley paced the Maple Leafs with 17 points, followed by Mary Hartzler's 15 and Vicki Mester's 10 points.

Sharpshooting Leafs win 3, stand 14-5 with 2 games left

by Dan Shenk

GC's Maple Leafs have continued their winning ways the past two weeks by taking three of their last four games. In all three victories Goshen scored 100 or more points; the only loss was to Defiance, 80-72.

The Leafs shot rather consistently in those four games. They sank 51.9 per cent from the field against St. Francis, then 51.5 per cent in both the Spring Arbor and Defiance games, and finally, "only" 51.0 per cent against Huntingdon.

St. Francis: Senior Keith Springer was two-fifths of the story Tuesday, January 28, as he poured in 40 points and led the Leafs to a 100-92 win over host St. Francis in Fort Wayne.

GC led by 10-12 points throughout most of the game, but saw the margin shrink to six in the closing seconds. Scarbrough for St. Francis led his team's charge with 42 points.

Supporting Keith's effort were Bob Cross (fully recovered) and Roger Springer with 18 each and Bob Zuercher with 16.

Spring Arbor: The traveling Leafs found Spring Arbor Saturday, February 1, and decided to have a foul-shooting contest. Goshen won, 33-25. . .and 101-95.

GC had one less field goal than the hosts (34 vs. 35) but sank 33 of 38 foul shots for an exceptional 87 per cent to Spring Arbor's 25 of 32 — a mere 78.1 per cent.

The Leafs led all the way, but never by more than 14. Exceptional black athletes Tipkins and Byrd kept the hosts in the game by scoring 33 and 24 points, respectively.

Keith Springer again led Goshen's scoring as he tallied 25 points. Bob Cross followed with 23 and Moe Miller had 18.

Defiance: The Leafs returned home Thursday, February 6— and ran into a swarm of Yellow Jackets. The visitors from Defiance played a tough brand of basketball and never let up, winning 80-72.

As in the other matches, the Maple Leafs shot 51 per cent from the field — but in this game managed only four of six from the charity stripe.

Leading Goshen's losing effort were Roger Springer with 22 points, Keith Springer with 17, and Bob Cross with 16. Fred Wierwile topped the visitors with 25.

Huntingdon: The Leafs upped their record to 14-5 Saturday, February 8, as they buried Huntingdon 119-79 on the Foresters' floor.

The score stood 48-39 at the half but after intermission, the blitzkrieg began. Goshen reeled off about 20 points to Huntingdon's three, and coasted in with the victory.

The game was not without mishap as senior George Liechty hit the deck during the game — and reportedly lost several front teeth. Good luck for a quick recovery, George.

Six Leafs hit in double figures. Keith Springer (ho hum) led everyone with 31 points and Bob Cross had 20. Myers led the Forester's non-attack with 17 points while Wyman chipped in with 14.

As of this writing only two games are left on the schedule: Grace — away — Tuesday, February 11; and Bethel — home— Saturday, February 15. As of this reading, only Saturday's game remains undecided. Come out and help decide it.

Intramural interaction . . .

Basketball moves over as variety begins

The men's intramural basketball season has concluded, and the freshman Pacers, with a 5-0 record, finished on top in "A" League. Leading the Pacers' attack in five games were Bob Shetler with 71 points and Don Jantzi with 63.

This year 19 intramural teams were broken down into three leagues — six teams in "A" League, seven in "B" League and six in "C" League. The format, a "round robin" set-up, called for each team to play every opponent in its league one time.

The winners in "B" League competition were the senior Bulls who finished with a 6-0 mark. Dan Kauffman led the Bulls with 81 points. In "C" League play the sophomore Stingers and the senior Falcons each held 4-1 records at the end of the "round robin." The ensuing play-off was won by the Stingers, giving them a 5-1 mark. The Stingers featured a balanced scoring attack through the season.

The five leading scorers in their respective leagues are listed below:

"A" League (5 games):
John K. Miller—Rebels—80
Bob Shetler—Pacers—71
Don Jantzi—Pacers—63
Henry Bowman—Rebels—59
Dan Shenk—Chargers—56

"B" League (6 games):
Steve Chupp—Hawks—109
Myron Graber—Knights—90
Duane Flaming—Seminary—86
Duane Beck—Seminary—82
Steve Retzlaff—Seminary—82
Yahweh—Seminary—1 personal foul

"C" League (5 games):
Dave Ganger—Bucks—53
Leonard Reeser—Mustangs—37
Jerry Rogers—Falcons—35
Dale Weaver—Bucks—26
Paul Kauffman—Warriors—25

The co-winners of the foul shooting tourney were Roger Springer and Dean Bontrager, both making 48 of 50 attempts. Third and fourth place went to Bob Cross and Ken Pletcher with 46 apiece, while Art Cosgrove took fifth with 45. Of 41 participants, 15 fellows sank 40 or more shots.

Presently being organized is the inter-dorm (or inter-dorm-floor) tourney which will get underway next Wednesday, February 19. The teams will be open to any fellows living on a particular dorm floor, housing unit or off-campus — including varsity and junior varsity players.

Other men's tournaments presently in progress are badminton, handball and table tennis. A volleyball tourney is slated to begin early in March, winding up the intramural season.

Goshen College
The Record
editorial page
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Two aspects of GC Impotence

All of us realize that this is an era of moves for liberation. Yet most of us suppress the implications of these moves. But there are several groups of hustlers in this country who are in a movement to create justice for the oppressed. (A hustler is one who "proceeds and-or works rapidly or energetically.") The hustlers in the movement sacrifice income, time and energy; they are dynamically thinking and doing.

One of the hustling groups is white student intellects on many campuses. They are those who through innate ability or years of discipline are superbly equipped to think dynamically. These persons are the ones for whom the system is built, yet they forsake their natural birthright and become involved in socio-political change.

Like other colleges, GC has an intelligentsia. Our intelligentsia knows what is happening in the country and in the world. But their thinking and talking lacks relevance. That is, the group's thinking never directs them to sacrifice their security. Never are pragmatic suggestions given concerning changes. Their thinking and talking doesn't even give moral support to the few persons on campus who are trying to be active. In my coloring book I shall color this campus group "Cloud Nine." "Cloud Nine: every man is free. Cloud Nine: you can be what you want to be. Cloud Nine: you ain't got no responsibility."

Another group of the hustlers on many campuses are young, beautiful black people. Considering their size, they contribute more rhetoric, more pragmatic suggestions and more fire to the changes than do the white intellects. The reason for the strong activism by these blacks is that they realize the lack of changes threaten their survival much more than it does the whites. However, at GC, the blacks speak no rhetoric, give no suggestions and don't play with fire. Though black GC students know that black children are dying, they are still. Few of them relate to the need for changes. Let us take note: only two blacks were present to hear Okechuwu Emodi—so few know the difference between Gowon and Ojukwu, the Black Panther's philosophy or what Nixon is doing. It is possible that a higher percentage of white students at GC think about relating to changes in their future jobs than the percentage of black students.

The blacks are silent and seem not to be militant. (Let's not confuse "militant" with "violence.") But, if their ids could speak, the ids would say, "I am terribly militant." I must admit that there are some ids which would not give the above answers; these would say, "I can't see past myself."

The above is a description of the present situation of blacks on campus; watch; it may change by Monday, February 17.

I shall color this group there's-no-need-to-struggle brown.

—Adrian Powell
—Guest Editorial

Letter to editor . . .

Prof. Leatherman attempts to dissolve intellectual curtain

Dear Editor:

Professor Schlabach's warning that semantic adulteration is hazardous to our academic and spiritual health may be valid and appropriate, but its tone and style seemed unnecessarily harsh. Usually among the quickest to appreciate, defend and utilize humor in social criticism, I have learned from my own experience that communication is greatly facilitated when strong sarcasm is somewhat tempered with touches of gentler irony.

The fallout effects of his verbal blast are considerably reduced by noting that it was no sudden escalation in personal hostility but merely another incident in the perpetual methodological cold war between history and the behavioral sciences (psychology, sociology, etc.). Since political science gains much from having professional ties to both sides of this intellectual curtain, perhaps it can mediate between them! In any case, I shall resist the temptation to reply in kind and try instead to question rationally some of the assumptions and implications in my colleague-brother's letter:

1. **An alternative adjective?** If the "Anabaptist Seminar" had chosen to speak of either "Christian values" or "Mennonite values," would the historians have become aroused or even noticed? "Anabaptist" may have more precision for its present researchers than it did for its sixteenth century adherents, and since "Christian" is so broad that our legitimate distinctiveness is lost while "Mennonite" is too narrow and negative in its connotations, "Anabaptist" seems just right.

2. **A "final solution" for elastic myth?** Instead of merely bewailing the rather common tendency of people to rubberize their vocabulary, why not ask why they do it and what important psycho-social functions it may perform? When reformers sincerely seek support for the changes they suggest by appealing to their community's ancient and respected tradition (however mistaken their understanding of it), they indicate that they "have come not to destroy but to fulfill." They want to belong, not opt out, which in a revolutionary age is a healthy sign. Eric Hoffer, who is occasionally right, points out that heresies arise not when a system is in decline but when it is in full vigor. People "corrupt" their doctrines not only by neglect or distortion for ignoble reasons but also by earnestly seeking to apply them to changed conditions. Mere changes, even for the good, have probably been wrought by mythological understandings of past or future than by all the labors of historical acutrons. John H. Yoder told the seminarians the other day that all the meticulous Anabaptist research of the last forty years as yet has had no significant impact on actual Mennonite faith and practice. Perhaps that was not its major purpose, but should we criticize others for trying?

3. **A comprehensive statement of Anabaptist values?** I doubt whether the Seminar intended to compile a list of all Anabaptist values or even a representative sampling. Rather it selected those "inherent in the Anabaptist tradition which have particular relevancy" to the goal of "making the educational system more responsive to human needs." For this purpose, can we not assume that the First Commandment is basic and then concentrate on how to implement the Second? "How can we love God whom we have not seen, if we do not love our brother (neighbor) whom we have seen?" When the ancient world was impressed by the lives of the early Christian, it did not say "Behold, how they love God!" but "Behold, how they love each other!" Moreover, in a culture that admires toughness, is it not pejorative to categorize values as simply masculine and feminine?

4. **An Anabaptist-Humanist dichotomy?** Does the mere fact that an "agnostic humanist" might share certain values make them un-Anabaptist? For too long, I fear, we have thought in such exclusive terms; perhaps it is time to take a new look at what the Swiss Brethren shared with other movements within the whole "left wing" of the Reformation. From society's perspective, they were all a bunch of "extremists." With its stress on ethics and fellowship, Anabaptism appears more compatible with Humanism than do the more dogmatic branches of Western Christianity. For this reason, might we even have a special bridge-building mission to Humanism?

5. **An Anabaptist "Pope?"** Surely it is most un-Anabaptist to use a major criterion for the nominative content of the faith what specific prominent leaders would or would not personally accept. Conrad Grebel and other sixteenth century leaders were still afflicted with a great deal of medieval disputatiousness and cannot be expected to have foreseen all the implications of their profound insights for us today. In fact, in the doctrine of the church as a discerning congregation, they provide for a continuous process of development and "constitutional amendment."

(cont. to next column)

Editorial . . .

J-Board, an enigma

Regarding Dr. Albrecht's letter to Community Government concerning the Judicial Board (printed below), and comments from a few students concerning their vivid memories on encountering the "Law" and custodians of justice—or the women's judiciary—one wonders why a judicial system even exists? The main Judicial Board has had no cases referred to it this year, the men's judiciary has had one case referred to it, and the women's, a grand total of six. But even when the board is used, its methods take on an aura of pretension. The complaints generally do not concern the sentence but the pseudo-court procedure. After all, are any of our female lawbreakers depraved enough to deserve being led by the arm into the "courtroom?" An attempt to escape judgment is perhaps desired by the victim, but it is also highly unlikely.

The entire judicial system could be an effective and reasonable instrument in making decisions on differing cases. But it is not. **Record** suggests that the present set-up receive its own reevaluation, possibly by the Standards Committee, and if it cannnot be put to practical use with all members in a realistic or even brotherly manner comprehending their power, it should be disposed of. In the meantime, since I've always been intrigued by the theater of the absurd, I plan to ask permission to attend the next judicial proceeding.

R. E.

Letters . . .

Prof resigns from J-Board

Dan Shaffer
President of GCCG

In preparing myself, as a member of the Judicial Board, to help administer the election of officers for GCCG, I read Section 3 of Article IV of the GCCG constitution. I recognized, as I studied Section 3, that during the past year the Senate did not refer one case to the Judicial Board, the College administration did not refer one case to the Judicial Board, nor did "any department, organization or individual within the Goshen College community" refer one case to the Judicial Board.

Were there no cases referred because there were no problems? No, this is not correct, for there were problems. The organizations and individuals who had problems chose not to refer them to the Judicial Board. Thus the judicial branch of GCCG has been reduced to caretaker of elections and periodic reviewer of GCCG.

I hereby offer my resignation as a member of the Judicial Board. I trust it will be accepted and will become effective immediately.

Respectfully submitted,
Al Albrecht

Prof defines freedom as doing

Since Ruth Esch (Record, January 17, p.4) took the liberty to use a quotation from one of the "greats" of the Russian Orthodox "system" in support of one side of her proposition, I would like to offer a quotation from one of the "greats" of a pre-Russian Orthodox system supporting the other side of her proposition: "For surely you know this: when you surrender yourselves as slaves to obey someone, you are in fact slaves of the master you obey—either of sin, which results in death, or of obedience, which results in being put right with God. . .I use ordinary words because of the weakness of your natural selves. At one time you surrendered yourselves entirely as slaves of impurity and wickedness, for wicked purposes. In the same way you must now surrender yourselves entirely as slaves of righteousness, for holy purposes."—(Romans 6: 16,19; Good News version)

Paul is operating in the context that freedom is really freedom "for," not freedom "from." Like it or not, each human being will serve something or someone. We are deluding ourselves when we deny this fact and claim to reject all systems in order to pursue freedom. Life is short. The sooner we lock onto a system and as Jean Gerig puts it, "pick one's problem and work" ("Mind's I," Record, January 17, P.4), the sooner we will be able to make full use of our freedom.

Assistant Professor of English
Vernon Schertz

Leatherman letter cont.

Regarding H.S. Bender, John H. Yoder also pointed out the other day that while Bender was Anabaptist in spirit and intention, he was "presbyterian" in form—and "in the second generation form determines substance!"

In conclusion, political hindsight indicates that this incident might have been prevented had the Anabaptist Seminar initially co-opted an historian—and should have been expected when it did not.

Dan Leatherman
Associate Prof. of Polotical Science

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The GOSHEN COLLEGE Record

Red White & Blue

VOL. 70 GOSHEN COLLEGE, GOSHEN, INDIANA 46526, FRIDAY FEBRUARY 28, 1969 NO. 10

GC, Elkhart seminaries talk merger

by Duane Beck

On February 25, the Goshen Seminary Planning Committee met and invited responses from the faculty and students of the college and seminary on the possibility of joining the Elkhart and Goshen seminaries in Elkhart. Issues raised were: Would the move to a General Conference campus create an East-West division in the Old Mennonite church? Seminary education unrelated to other educational institutions—primarily liberal arts education — is deficient. Seminarians on campus are potential models of pastors. What will happen to the Historical Library and the dream of a Center for Peace Studies? The seminaries need all the creative resources possible to arrest the reaction against tradition combined with a tide of secularism within our church. The seminarians should look at the issues raised by the college student. And would it not be feasible for Elkhart to move to Goshen?

No apparent theological differences separate the two graduate schools. Libraries, facilities, and professors are shared. From the standpoint of efficiency and stewardship of financial resources, duplication is second best. The new model proposed by the Dean's Seminar has built into it a plan for a koinonia, decision-making body. To facilitate this type of close interaction, it is expedient that there be one campus.

The question of the seminary/college interaction being mutually beneficial was put to a cross section of seminary and college students. Conclusions were that no college student wanted the seminary to move. A minority was indifferent. Another minority was quite vocal in explaining that they wanted the seminary to stay and the dialogue that they had with the seminary students was significant. The majority of students had little or no personal contact with the seminarians but thought the seminary on campus was beneficial to the college.

The seminarians were divided on the question. Most Elkhart students want a unified seminary at Elkhart. The Goshen students have not arrived at a consensus. All the single seminarians and a few of the married Goshen College alumni value and participate in the interaction on campus. Most other students lean toward the proposed move.

In function there is one seminary with two locations. It was suggested that the ten mile drive between Elkhart and Goshen is an over-reaction to a historical boycott of automobiles. The problem, however, is historical. Mennonites in two different waves of immigration came from two places in Europe to settle in two locations in North America.

The move of the GC Seminary to Elkhart from Chicago in 1958, was a move toward cooperation with, rather than separation from the "Old Mennonites." A suggested cause for the lack of cooperation in 1958, was that too much ethnic baggage lay between the groups.

The unification between Elkhart and Goshen, would reduce duplication of facilities; the program could be consolidated more easily; and it would facilitate community. But apparently there are objectors among all the participants involved who disagree as to what would happen to Goshen College if the seminary moved to Elkhart.

Referendum calls for calendar change

by Dave Marohn

Last trimester a lot of discussion was heard about academic pressure. Some wanted more vacation days to "let off steam," while others wanted more reading days during the trimester. These ideas, along with others, were studied by the Curriculum and Instruction Committee.

On February 5, during chapel, a referendum presenting the issues was circulated. The tabulations showed faculty and student preference for a fall trimester break before Thanksgiving. Students were strongly in favor of a vacation instead of a mid-week reading day, while faculty appeared divided on the issue.

Student-faculty opinion favored registration for the winter trimester on Friday and Saturday over the present Monday-Tuesday set-up. Preference also went toward long summer break at the expense of a shorter spring break.

Finally, the referendum revealed general disfavor toward traveling on New Year's Day in order to register for the winter trimester on Friday and Saturday following.

Changes in the 1969-70 were passed at a faculty meeting held on February 6 and include the following:

—A reading day on Wednesday, October 15

—A shortened Thanksgiving break with classes beginning on Monday, December 1, instead of Tuesday, December 2

—Registration for Winter Trimester, 1970, on Monday, January 5, and Tuesday, January 6

—Winter classes beginning immediately on January 7

SST leaders chosen for next year

The SST leaders for the 1969-70 school year have been announced. Although the placements of professors have not been completely finalized, the following listing shows the present situation: Jonathan Roth, associate professor of biology, will be in either Nicaragua or Honduras; J. Daniel Hess, associate professor of English, presently in Costa Rica, plans to remain there through the winter term of 1970 at which time Theron Schlabach, associate professor of history, will take over. Likewise, S.A. Yoder now in Jamaica will remain until the winter term of 1970. No one has yet been assigned to fill that position. In Guadeloupe, John Ingold, associate professor of physical education, begins his residence in the fall of 1969.

Overseers to examine proposals for retirement program, grad study

by Phil Bender

A proposal to establish a retirement program for GC staff personnel will be among the highlights of the meeting of the Board of Overseers on campus Friday and Saturday, February 28 and March 1. Details of the proposal remain to be formulated, pending the Overseers' approval.

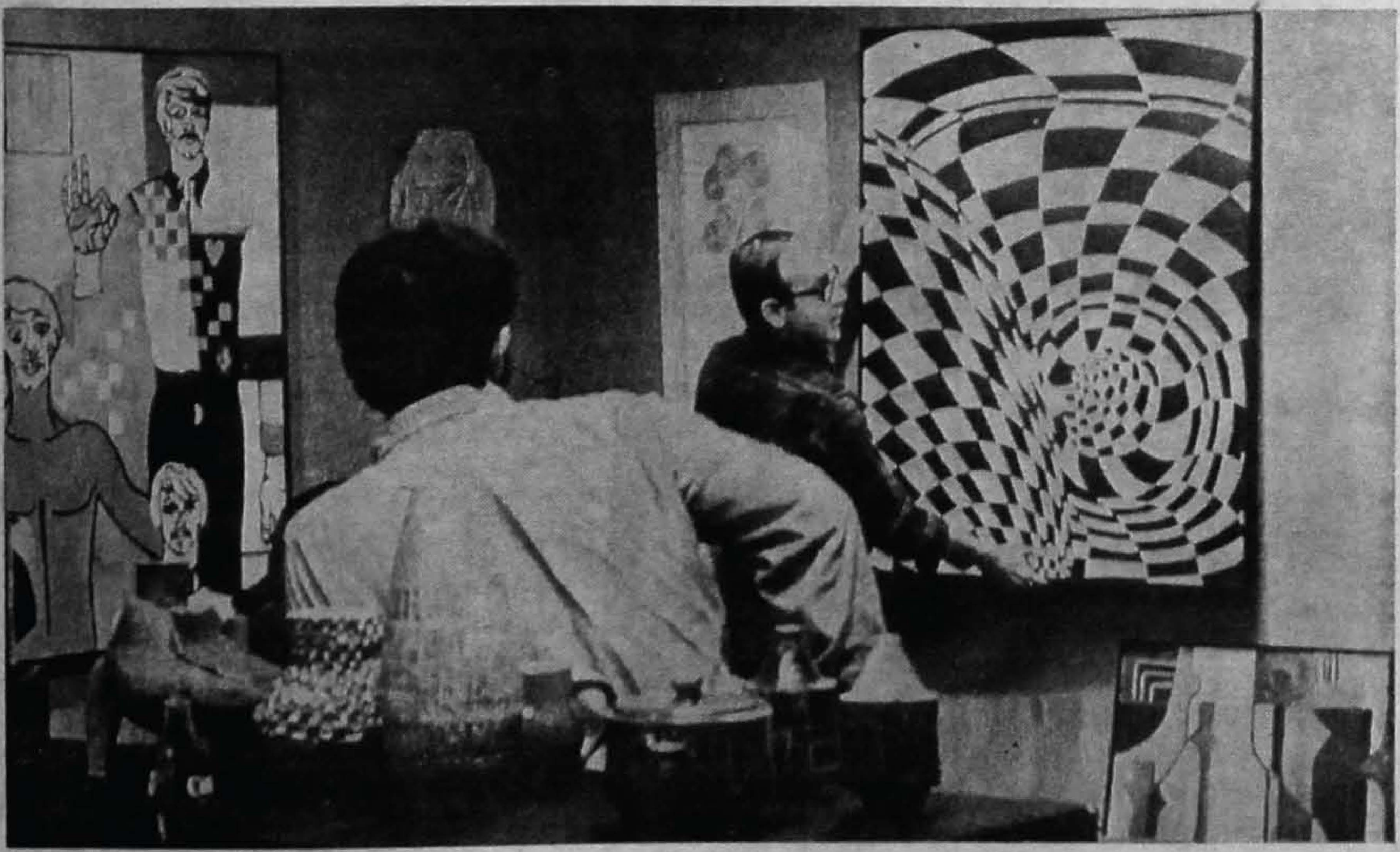
The Overseers will also examine a proposal for the establishment of graduate study in teacher education. Cours e s would be taught on campus by GC professors and accredited by Ball State University.

Discussion of faculty promotions, tenures and leaves, confirmation of new appointments and reports of terminations are other items on the Overseers' agenda.

The Budget and Finance Committee, a subcommittee of the Board of Overseers, will report on the current budget status of GC and will examine the budget for the 1969-70 school year. According to J. B. Shenk, assistant to the President, budgetary costs for the coming year cannot yet be accurately estimated because of the SST program and the four-term spring trimester. Shenk noted that the preliminary enrollment for next year is 1180, an increase of 26 over this year's 1154.

Possible financial implications for GC of the proposed seminary move to Elkhart will be presented to the Overseers and the Mennonite Board of Education on Friday by the Seminary Planning Committee.

In addition, the Overseers will review efforts to stimulate spring trimester enrollment through expansion of course offerings and extra-curricular activities.



by Gail King

Senior art major Dwight Hershberger and Prof. Abner Hershberger prepare for the Senior Retrospective Show in the art gallery.

Thiessen to present voice recital tonight

Carolyn Thiessen will present her senior voice recital at 7:30 p.m., Thursday, February 27, in Assembly Hall. Her perforance marks the climax of hours of concentrated study.

Presently studying under Professor Falk, Carolyn received previous training during her first two years of college in Winnipeg. She also spent three summer sessions under Professor Lindenbaum from the Music Conservatory in Detmold, Germany.

Accompanied by Veronica Roth, the recital will include contemporary songs by Canadian Barbara Pentland and some numbers by Debussy and Brahms. Also featured is a baroque cantata by Buxtehude.

Discussing the recital, Carolyn commented, "I hope that I can help the audience to become involved with the spirit of the music."

After graduation Carolyn plans to continue her music study at the Music Conservatory in Detmold.

Leatherman looks at his role as Young Turk on GC campus

by Sue Clemmer

There was nothing unusual about the way Dan Leatherman became a Goshen College professor back in 1963. In fact, it all happened in the most acceptable of GC ways.

Dan entered GC as a freshman in the fall of 1954. He "did well" at Goshen and by the end of his junior year was Dean Kreider's top student in economics. The College approached Dan with the idea of going on to grad school in order to come back and join the GC faculty.

It sounded good to Dan. He believed in the GC community spirit, and besides, "you know we were all security-minded in the '50's."

So Dan received a Danforth Fellowship and studied at the University of Chicago for two years. After marriage in the summer of 1960, he took a year at Goshen Seminary and taught two college courses while his wife finished her nursing requirements. After two more years in grad school, with everything completed but his doctoral dissertation, he began full-time teaching in the fall of 1963.

Prof. Leatherman's grad work had been in political science, which had previously been taught by history people, rather than in economics. He probed student interest in a political science major, and a program was set up in time for Greg Hartzler to be its first graduate in the spring of 1966.

The department looks good on paper. It now offers an introductory course required of all majors in the social science division. Upper-level courses are structured on a comparative, process basis in which philosophical and behavioral approaches are combined.

But almost from the beginning, some things seemed to fall out not quite according to the prescribed GC pattern. For one thing, Prof. Leatherman has been "involved in problem issues since I've been here." The first ripples came during his year in seminary, when he investigated a public relations film which was drawing complaints of "creating a false impression of the college" and also a House Un-American Activities Committee film which the town wanted GC to cooperate in showing.

When Leatherman began full-time teaching in 1963 he was "feeling conservative in a good sort of way," partly because he'd just had a good dose of "classical political theory" in grad school. "But nobody seemed to understand my kind of conservatism, so I became the radical I was expected to be."

He recalls that the dance issue in the fall of 1965 was "perhaps the most traumatic, because it made me wonder for the first time whether my values and the college's could ever drift far enough apart to make it necessary for me to leave."

For the next several years Leatherman could be found somewhere in the thick of most campus conflict situations. During those years before student Gen Ed committees and the current degree of administration accessibility to students, student leaders often went to Leatherman and a few other faculty "Young Turks" to find out what was really happening around here. They usually came away with at least something of a clue.

Leatherman's involvement was complicated by the fact that students who gravitated toward political science were frequently of a "highly deviant" nature. Some had to drop out because of a low GPA, one refused to hand in convocation cards, two were suspended for publishing an underground newspaper with four-letter words called Menno-Pause.

Leatherman was in Chicago working on his dissertation when the M-P crisis broke in the fall of 1968. Looking back, he considers M-P to have been "the Cuban missile crisis of Goshen College. The United States and Russia have been getting along better ever since."

In the political science department itself things haven't been developing completely as desired. The number of majors in the department hasn't been increasing very rapidly—one graduate in 1966, three in 1967, none in 1968 and three in 1969. Two upper-level poli sci courses—International Politics and Political Philosophy—each had an enrollment of only five students this year. In such a situation, questions of "efficiency" naturally arise. Also, Prof. Leatherman has decided not to finish his dissertation.

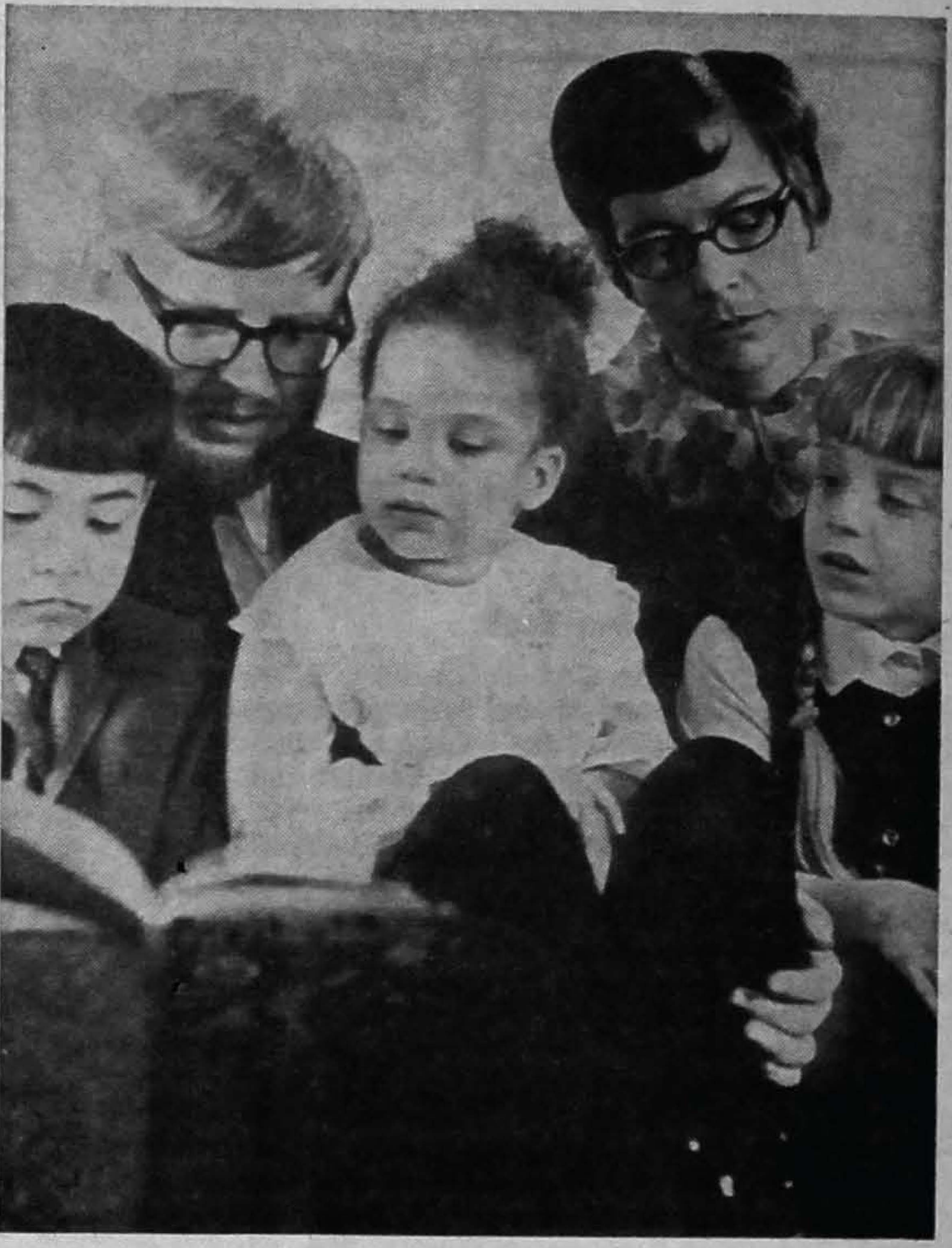
Now that a black professor may be available to teach some poli sci courses next year, the Leathermans have a better reason to leave Goshen than merely the annual "snow and mud routine" of northern Indiana.

Dan Leatherman emphasizes the importance of Goshen College in the development of his life philosophy. "The Anabaptist emphasis here has saved quite a few members of my generation for the church. Had I gone to a secular college I myself may well have left the Mennonite Church."

The idea of GC as a community "has been a real thing for me. I have been intimately connected with the college for 15 years. It's the only real community I have known. It has taken me a long time to get over the idea of an automatic life-career commitment to Goshen College. If I leave I will definitely miss all the friends I have made—especially across inter-disciplinary lines."

Dan thinks his function here as "bridge to the New Left" has been at least as significant as his teaching of political science. He likes to regard his disagreements with the institution as "family quarrels" in which he was criticizing from within. "I got involved in the issues I did because I cared about the place."

He hopes the future of the political science department is decided "neither by default nor on the basis of my personality, but on its own merits." He emphasizes that "many issues facing the church today are political" and believes political science can play a significant role in the "unique Anabaptist peace witness" here.



by Dan Kauffman

The League of Leathermans: Prof. and Mrs. Leatherman with Freddi, Becki and Suzi.

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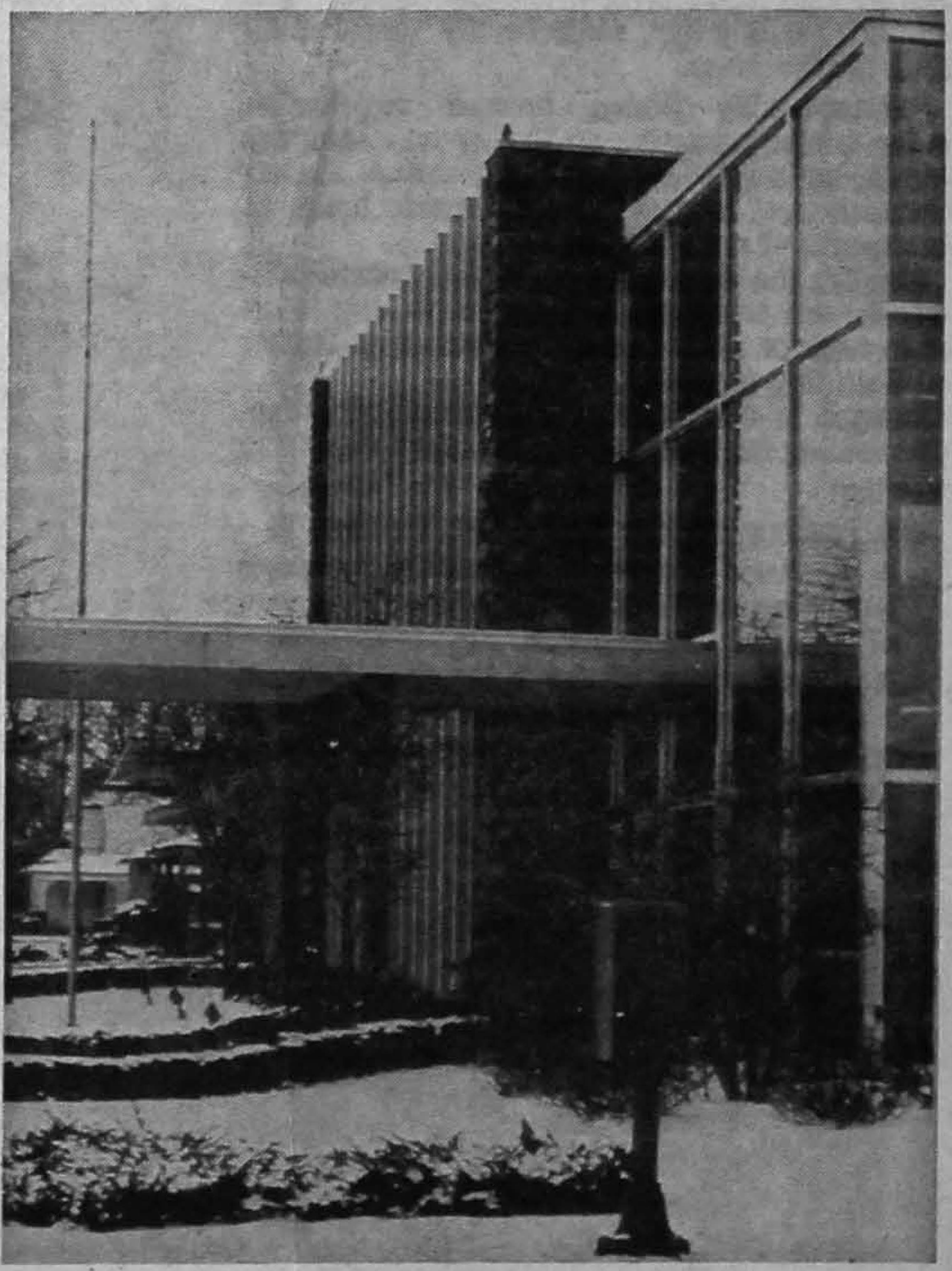

The Goshen College Record

Published biweekly during the school year of Goshen College. Subscription rate is one dollar per trimester. Second-class postage paid at Goshen, Indiana. Postmaster, send Form 3579 to the Goshen College Record, Goshen College, Goshen, Indiana 46526.

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SCA Elections Mar. 3; GCCG Mar. 10

Mumaw seeks greater community cooperation

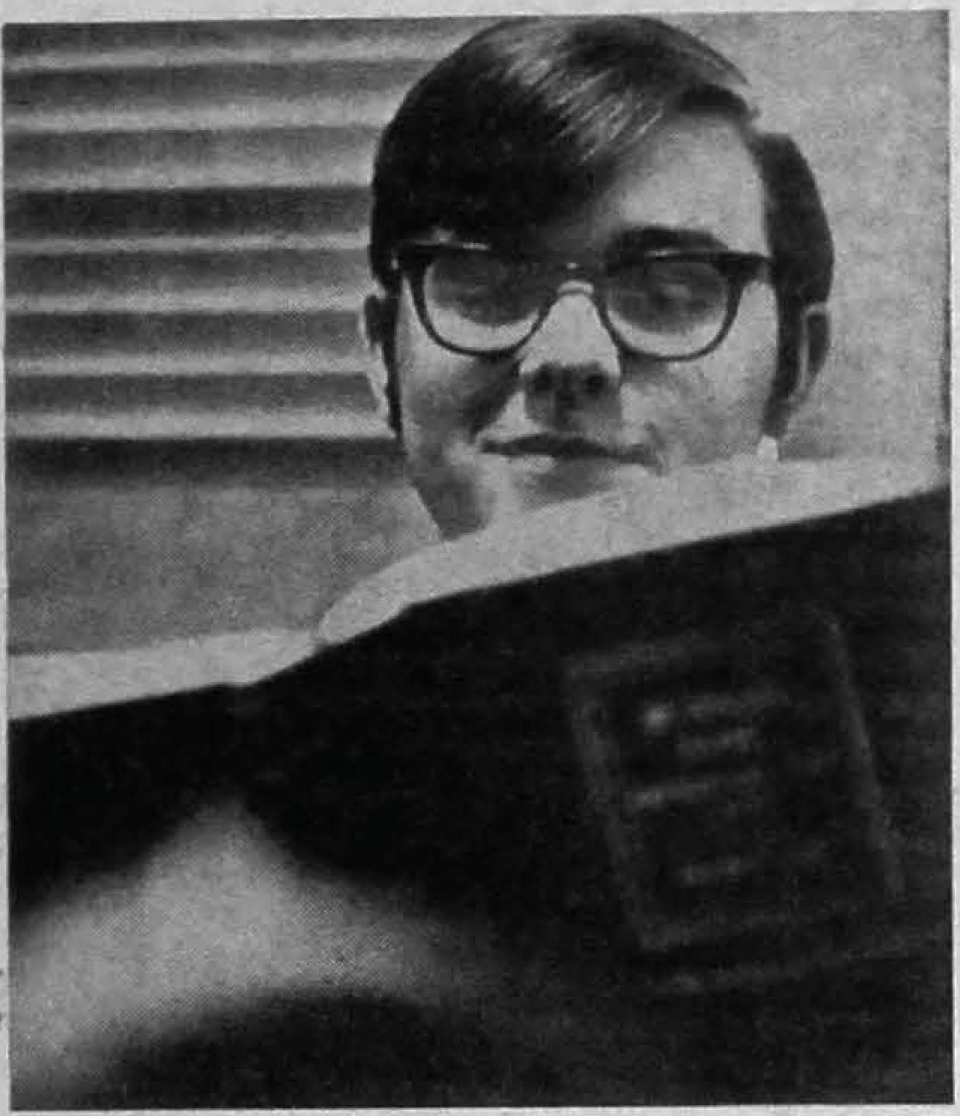
Although he has no "great visions" of accomplishments, junior Gerald Mumaw does feel that he can contribute something to Goshen College as GCCG president and views that position with enthusiasm and great interest.

Unlike his opponents, Mumaw feels that Senate's problems lie not in a lack of power but in a misuse and misunderstanding of its existing authority. The Senate's power to advise and make recommendations has great potential for inspiring action, says Mumaw, if this power is manipulated properly.

He does not think that Senate legislation necessarily needs immunity from administration disapproval. What Senate does need, Mumaw proposes, is more cooperation and communication among GC community factions and more aggressiveness in following through on issues. A great deal of responsibility and maturity is needed to examine issues and to pass relevant legislation. Mumaw feels that Senate has not always shown such traits and consequently has suffered in effectiveness.

If elected, Mumaw says he will emphasize action in four main areas. He would encourage continuation of much present legislation such as homecoming procedure, the newly appointed Human Rights Commission, the Nigeria-Biafra relief projects, presidential forums and the All School Study Day. He will press for follow-up action on the recommendations of the Personnel policy review, the values-in-education study, the Anabaptist seminar and the general education review. Also Mumaw says, he will start a review of the campus judicial system, the judicial board, dormitory councils and the discipline committee. Finally he hopes to work with staff trying to give them more voice as well as possible job benefits.

Gerald Mumaw



Don Hofstetter

Hofstetter concerned with standards system

Sophomore candidate, Don Hofstetter, a transfer business major from Ohio State University, feels that GCCG lacks the authority to pass and enforce the legislation needed at GC today. His primary concern is that students, through the representative body of Senate, have absolute control of the ethical standards under which they must live at GC.

The present system of standards, Hofstetter feels, needs to be radically changed and up-dated. He does not think the GCCG committee reviewing standards has the power to make actual reforms. He views this committee merely as "a political move of President Mininger to keep the students happy thinking they are exercising some control when in reality GCCG's recommendations will have no effect."

Hofstetter also expresses his feeling that most Senate action of this year has been irrelevant—a situation he intends to rectify if elected. The presidential forums, he says, are "ridiculous" and have accomplished nothing for they have ignored important issues. Likewise, Hofstetter says, the All School Study Day "has become a farce—everyone sleeps in." Hofstetter dismisses the Human Rights Commission, appointed to examine problems in human rights at GC and in the wider community, also as irrelevant for he does not see any problem in rights at GC—only some "radicals" creating problems which they, then try to correct.

As GCCG president, Hofstetter says he will try to pass legislation that would provide lights on the tennis courts, later hours for girls, extended hours for breakfast and improved food in the cafeteria.

Pictures and articles on this page by Gail King

Grahan less committed, free to act

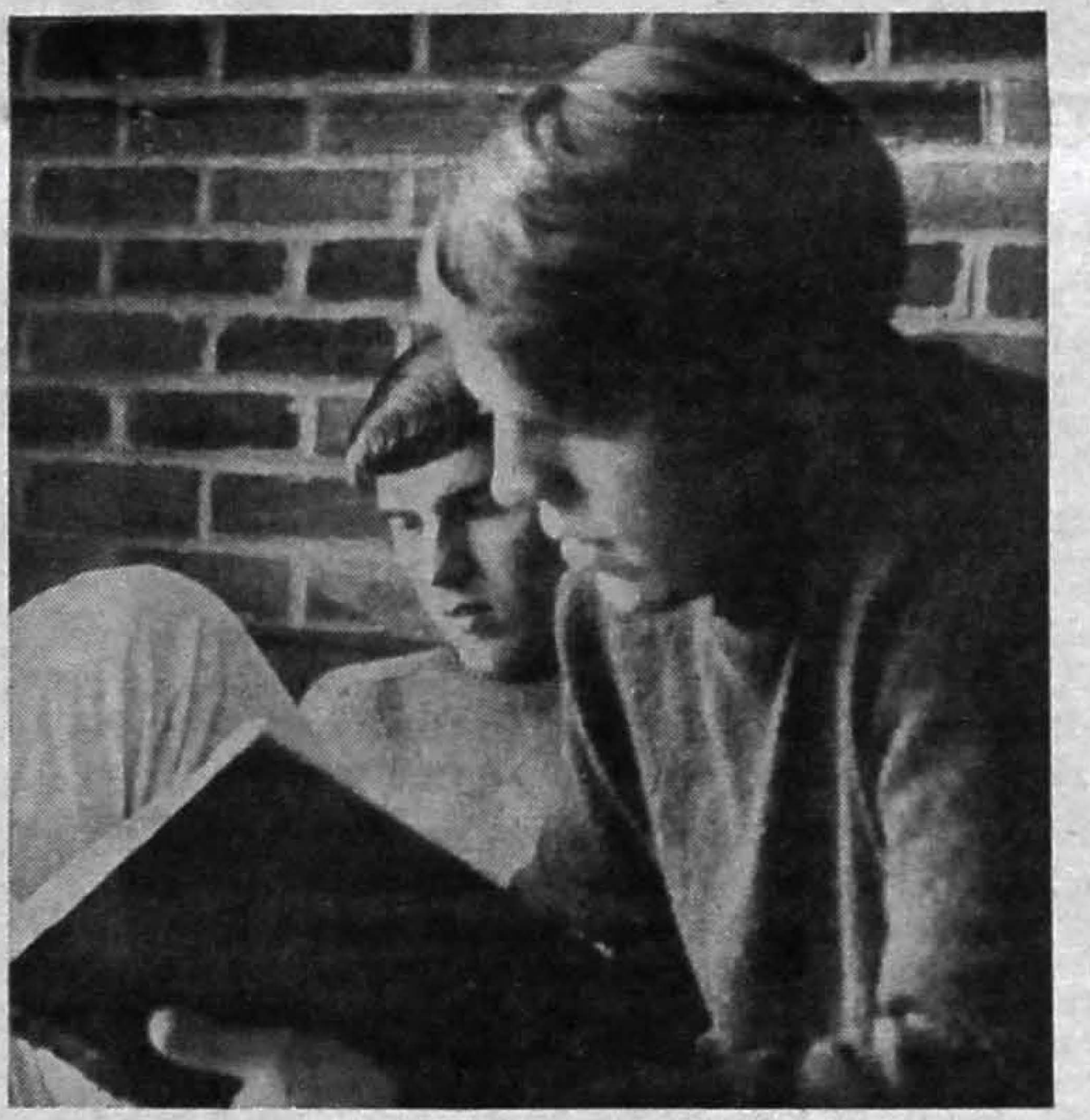
Candidate Tom Grahan, from Panama, feels he is more qualified for the GCCG presidency than his opponents. As a non-Mennonite, Tom says he is less committed to the constituency and Mennonite tradition that could restrict action.

In this position, Tom feels, he will be free to act more radically when the need arises. Also, as an international student who has many close ties with Goshen city organizations, Tom feels he is in an excellent position to greatly improve college-community relations. Having been active in Panamanian politics, Tom boasts a good practical experience in government and legislative procedures.

Grahan describes GCCG present as lacking a strong power base; its organization is too fragmented and its position and authority are unclear. Presently, according to Grahan, the GC administration by-passes Senate too often, deciding issues alone rather than discussing them through the Senate. Faculty and administration should make their feelings explicitly clear through Senate debate rather than behind closed doors. In most cases, Grahan says, legislation passed by GCCG should not be subject to administrative veto since GCCG is a community government, not a student government.

If elected, Grahan says he will work towards rigidly defining Senate's position and power. He would continue presidential forums and initiate open meetings in which specific issues would be aired before students. Grahan also says he will work for a revitalization of campus social life, which Grahan feels, in its current inactive state is the source of many personal problems among students.

Tom Grahan



Sanford Hostetter, Dean Schertz, GCCG vice-presidential candidates

For SCA elections on March 3, the only definite candidate as of this printing is Presidential candidate Jim Yoder, presently on SST.

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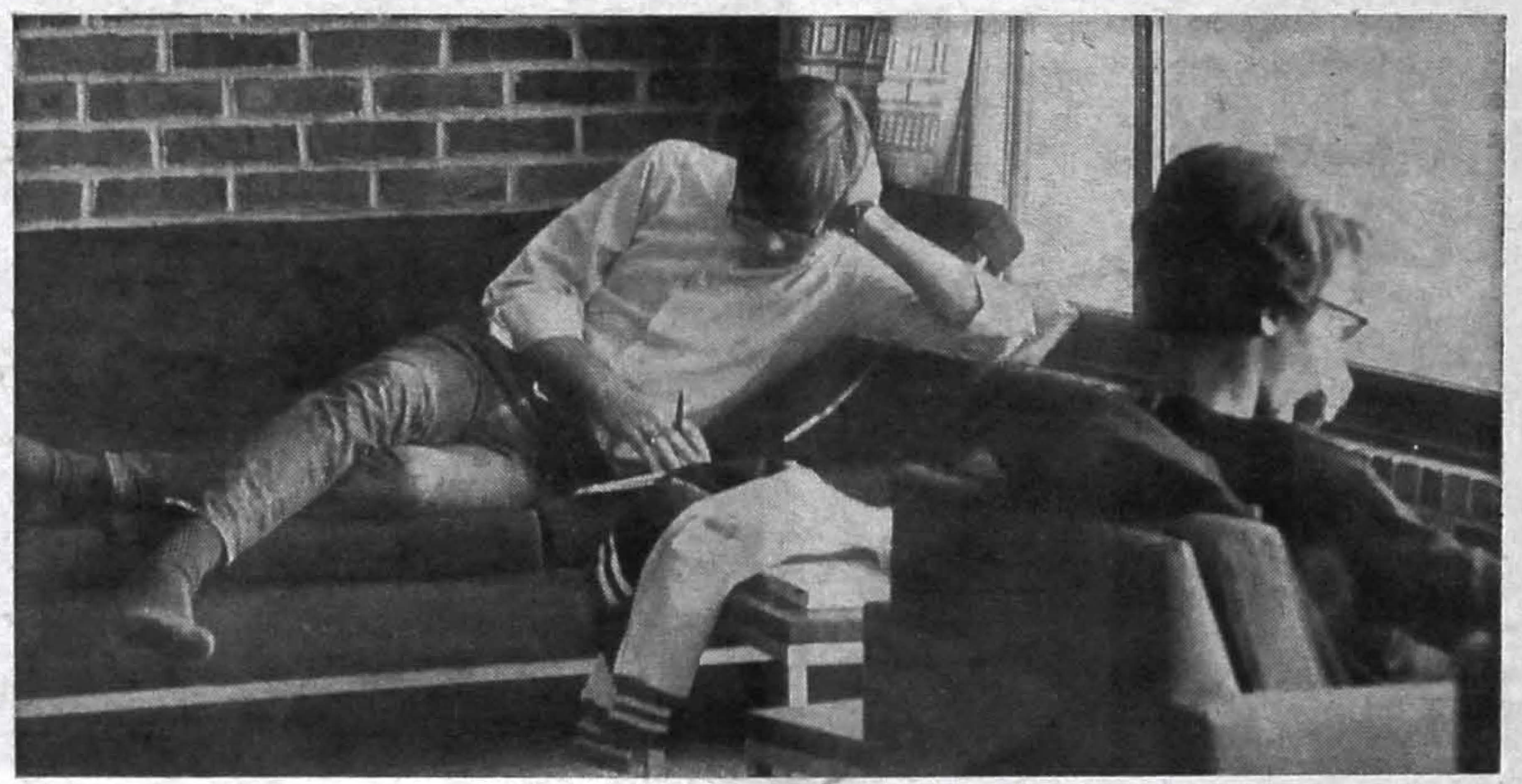
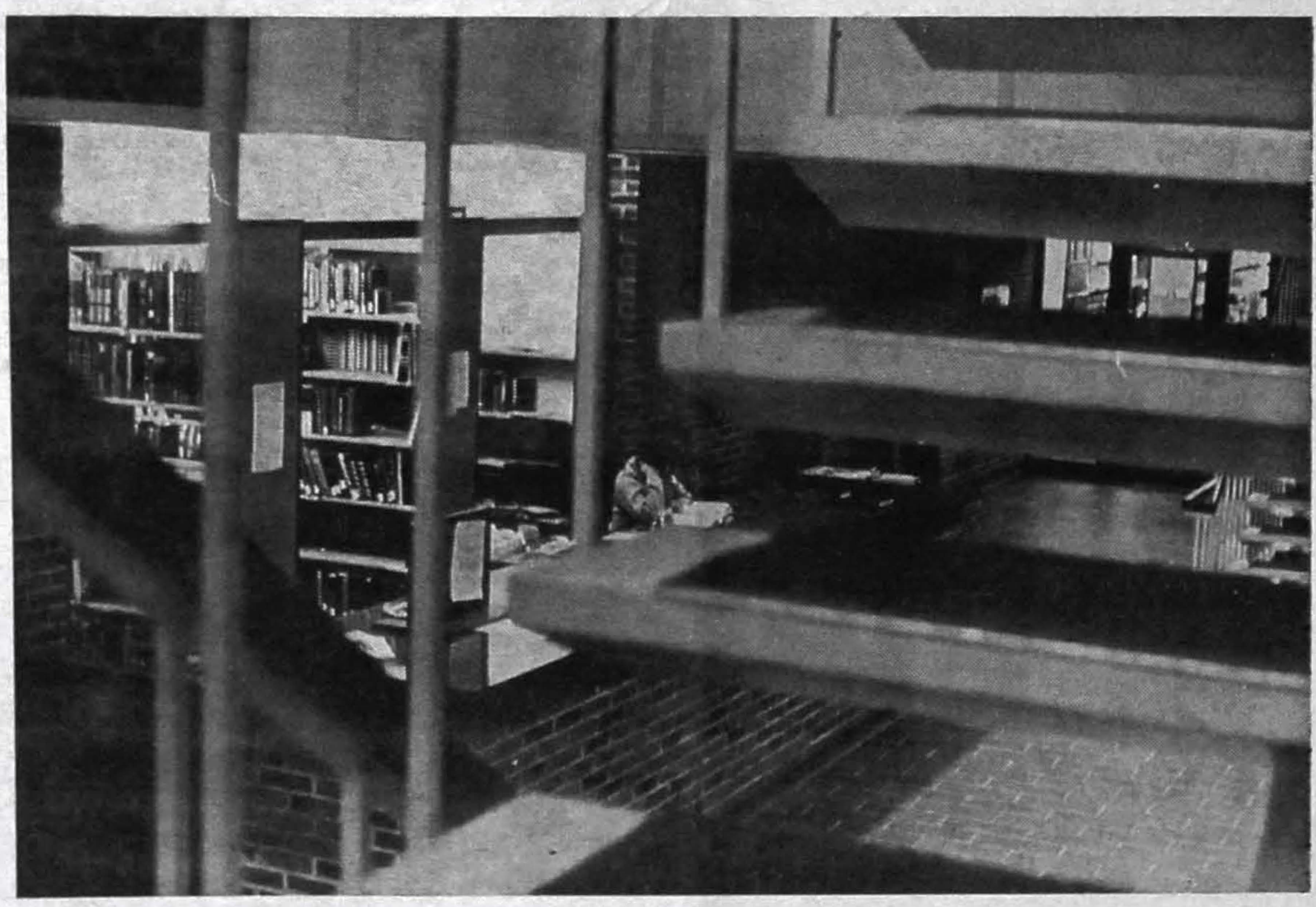
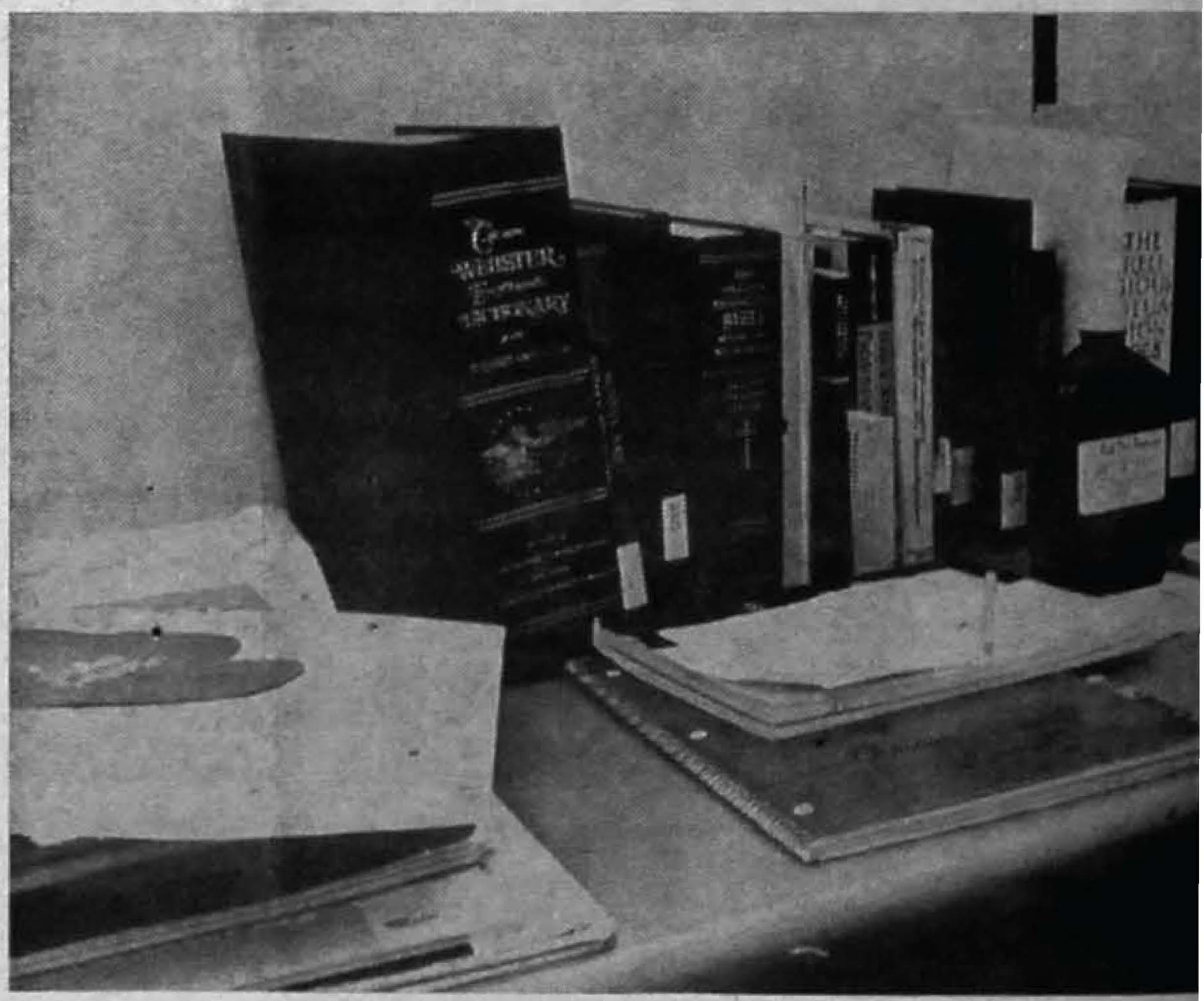
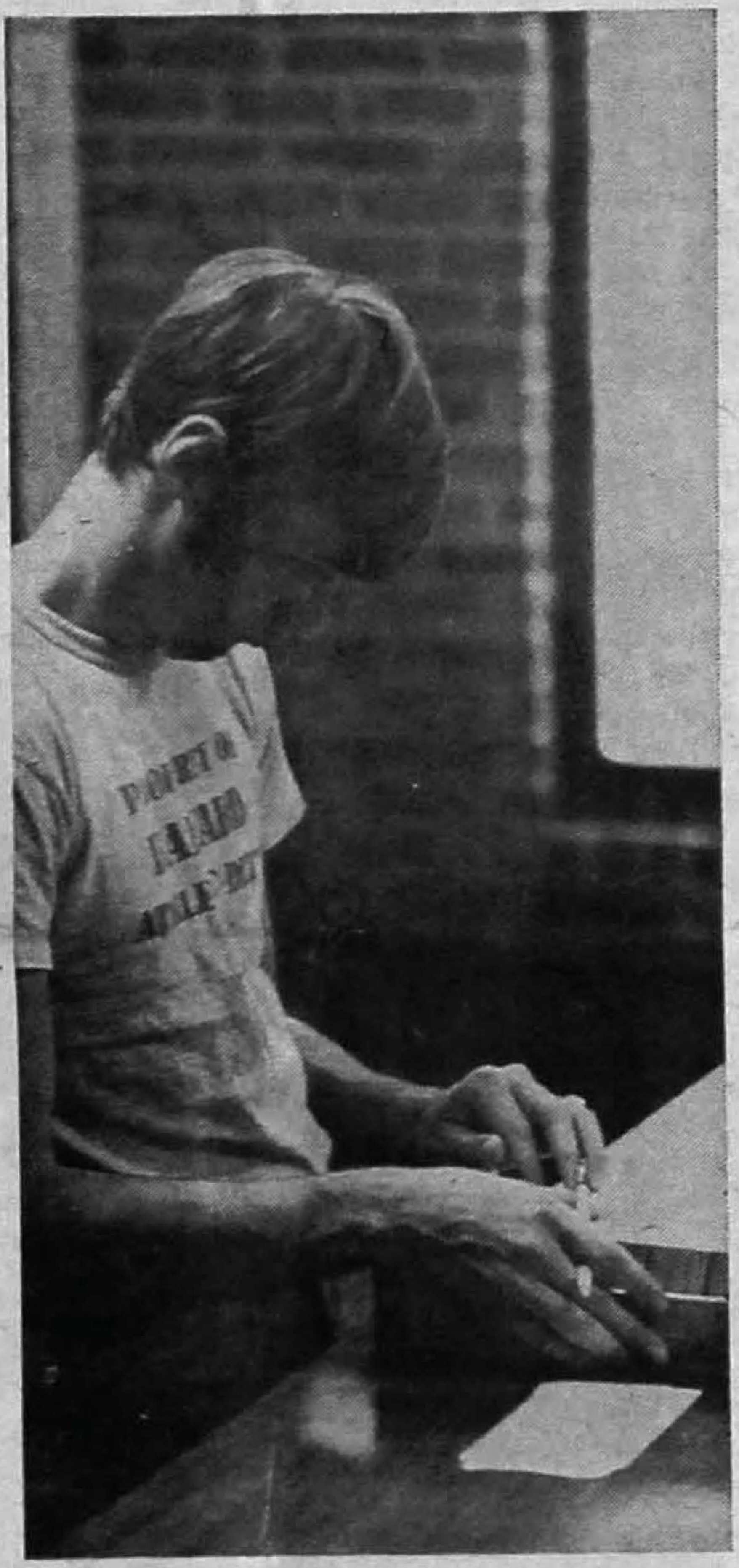
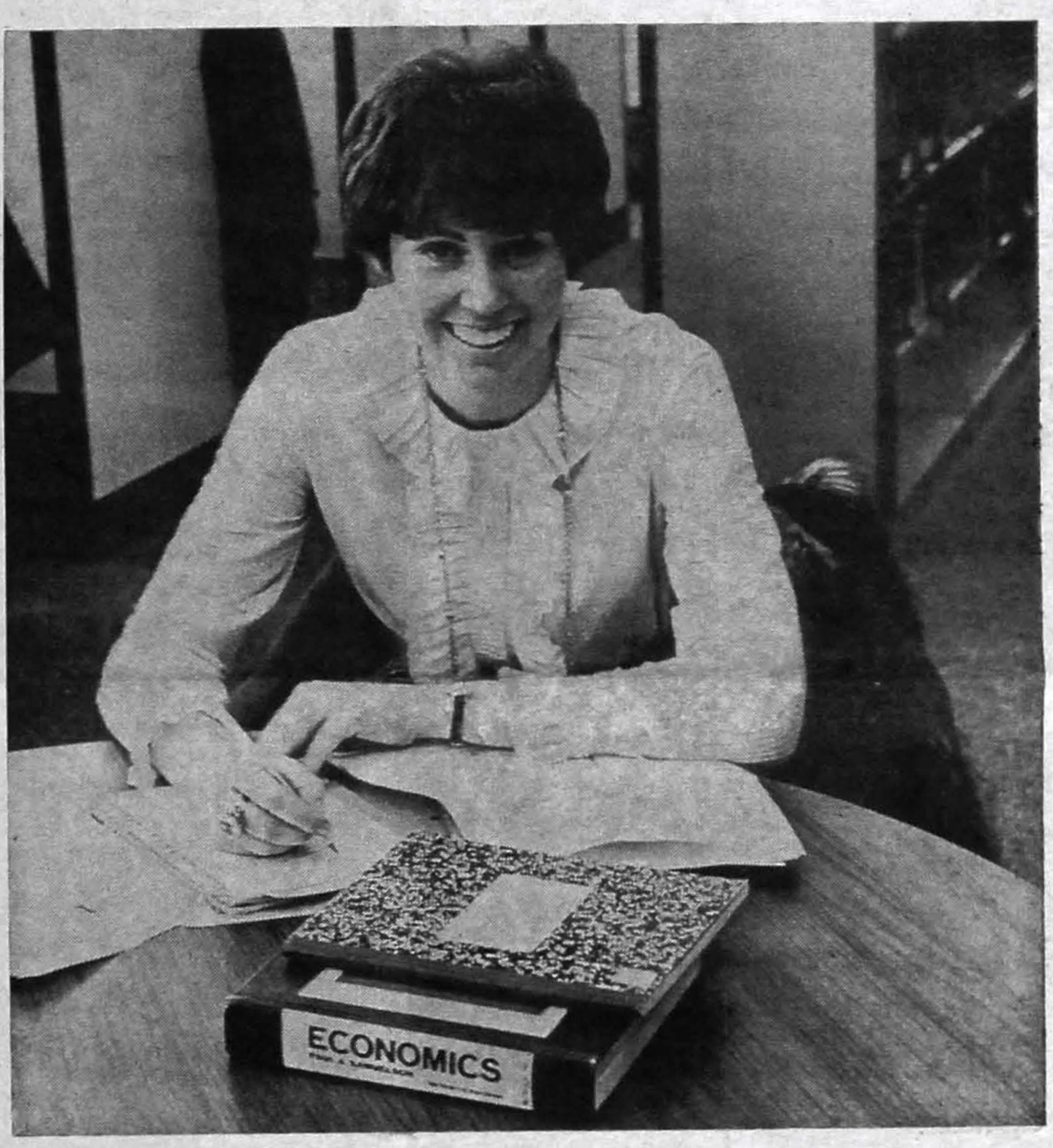
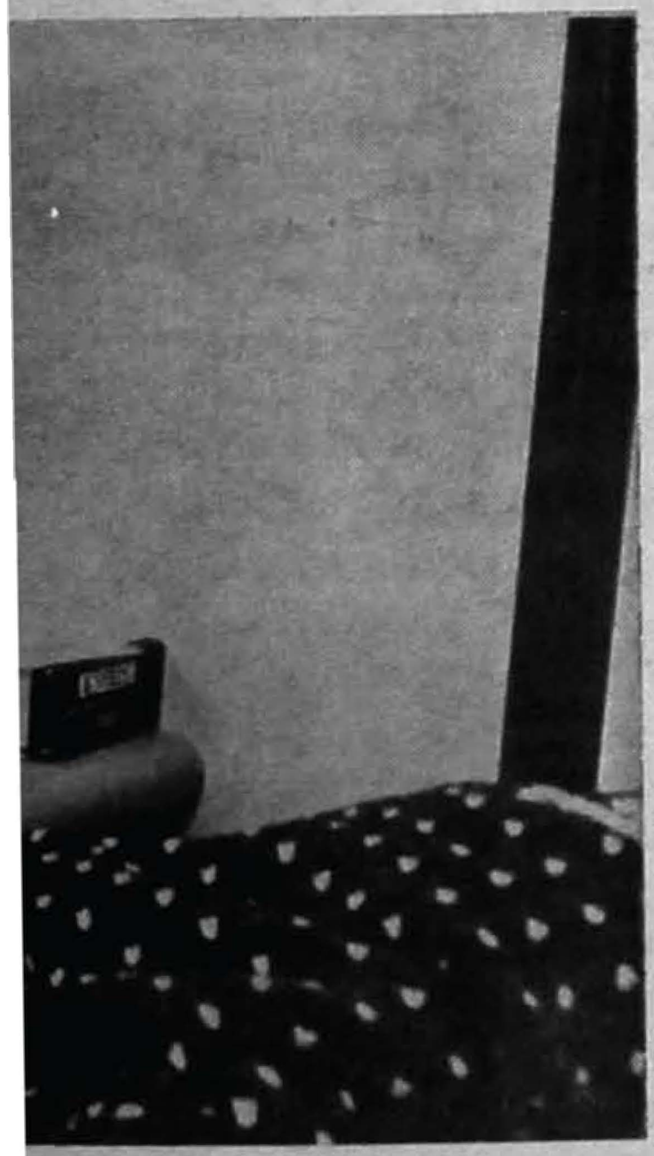












Now, there are two different attitudes towards learning from others. One is the dogmatic attitude of transplanting everything, whether or not it is suited to our conditions. This is no good. The other attitude is to use our heads and learn those things which suit our conditions, that is, to absorb whatever experience is useful to us. That is the attitude we should adopt.

—Mao Tse-Tung

Students react to Violence Week, GC

Violence. Force.

"Violence is in the fact that the average man is in rags."

"The driving force of the revolutionary is love."

Christ would have agreed with that. That's what he was. But Che killed people. How can you love someone and kill him? But it is so important to be on the right side. We can't help the oppressed by studying how to buy bananas from the United Fruit Company, can we?

Shoot the United Fruit Company and its army—lovingly, but kill it. The poor people of the world are being stamped on and they need dignity and they aren't going to get it by themselves. Fanon says the oppressed need to kill the oppressor as a therapeutic device — to gain dignity for themselves, to raise the consciousness of being per sons.

Counter - revolutionaries are not Christian. Killing is not the way of Christ. "Love your enemies." We who call ourselves Christian must come up with another way — nonviolent revolution. Is there really such a thing? Doesn't it become a mere spur to slow legal change on the one hand, or turn in the direction of violence on the other? We must act and try to show that the way of Christ really can work.

—Phil Rich

There is a point beyond which carrying a discussion can serve no further purpose. The arguments become repetitious and the rhetoric no longer clarifies but acts only to confuse and camouflage the underlying issues.

I believe that this point was reached Friday at Goshen College, as it is being reached all around the world, in the discussion between advocates of violence and advocates of non violence as a means of achieving social, political and economic change. The significance of the confrontation last week cannot be exaggerated for it was, in fact, a confrontation with the conscience of Man. The oppressed people of the world have challened Christian nonviolence to abandon its comfortable cloud and to come down to earth.

It's time to demonstrate the empirical application of the sanitary principals we have heard presented over and over until the urge to vomit becomes almost irrepressible. The argument that it's never been tried before will no longer suffice. It's time to choose sides and unfortunately there is no middle ground. If one does not act for change, one is against change. Further discussion is necessarily counter-revolutionary.

—John R. Ainlay

Dear Violence,

How are you feeling these days when spring is just around the corner? I'm still feeling the weather from both sides.

We talked much about you last week. I can't help wondering what's going to happen. But don't worry, I don't think you have to fear an assassination. We're quite passive, you know. Yet something about our relationship makes me feel ambivalent.

Men and experiences tell me you breathe all around us, and I can't help an awe-full feeling welling up in me. What they say reminds me of the stories in Genesis 1-11, a work I'm sure you're well acquainted with. Your will to live, too, has often given me courage to move on.

On the other hand, you don't give me satisfaction. You can be on both sides of the wall, and I can only be on one. It's not fair. And when I try to break down the wall, even you hate me. Maybe, if God, and some others who feel like myself, will help me, maybe we can get through here or there. Man alive! can you imagine what that would be like? But what would happen to you?

Look, you're quite old and mature. Can you throw some light on the matter?

As always,

—Betty Kehler

We are now more than aware that violence exists in every facet of our lives. Our exploitative use of the system of supply and demand is and will be effective on all of us from our international to our interpersonal relationships. In spite of public resistance, selective slavery (the draft) will continue to haunt everyone who qualifies. Men will continue to die for violent concepts such as international dignity for dignity's sake. We are and will be upholders of a social class structure.

All of these things will persist for a number of reasons. People feel that they can excuse themselves from violence by not participating in it themselves. They fail to realize that they too are violent merely by that violence which is done in their names. Men of violence naturally feel that it is and will be the only way to live. Men of God (Christians) refuse to face up to and—or take part in their role as guerillas for peace in the violent tactics of society.

My thanks to the All School Study Day Committee for bringing Mr. Bonpane to the campus.

—Pleas Broaddus

"Why not violence" was probably the most relevant question of all to try and answer during the recent All School Study Day. The week had made me more aware of the great difficulty in trying to justify violence as opposed to the use of force as a means to an end. The speakers were chosen very well; although I would have liked to have seen a more dogmatic pro-violence speaker.

Participating in the sociodrama and discussion groups enhanced my perspective into one of the great problems of man, that being, as Dr. Funk expressed it, the need "to express controlled hate, unrest, not suppress it." This was exactly the way in which I was challenged during my participation within one of these groups. The whole study week was very constructive in prompting us all to deliberate on the question of violence. But I also felt as Dr. Norman Kraus, "After all week we haven't come to a conclusion or an answer for violence," and I doubt if we ever will or can.

—Jerry Rogers

My reactions to the study-week on violence were varied. Father Bonpane's presentation was the first to genuinely arouse my interest. My interest in previous lectures, especially Dr. Funk's, was limited to the material presented. But I failed to relate it to my interests in violence.

My hopes of hearing about the college student's role in confronting and participating in violence and about the idea of violent revolution in America today were frustrated. Hearing a black militant, student activist or John Bircher present views on such a subject might have made me seriously consider a problem about which I am generally uninformed.

Father Bonpane's lecture concerning the role of the Christian in violent change came closest to my expectations in studying violence last week. However, I want to hear more about political violence in America and the student's role in it. In this respect, much of the study was disappointing.

—Ann Burkholder

The point was well made last week that violence and the use of force are not necessarily synonomous. Father Bonpane and Professor Redekop made it very clear to us that force must be judged in the light of the situation. Guerilla warfare and mob vandalism are not violence; they are the effects of violence (possibly violation describes the situation more aptly).

A clinical psychologist has said that insecurity and threat lead to a stereotyped and rigid manner of thought. Is this why our corporation-bred state officials hold to their view that U.S. business interests and those of the people are congruent? With this in mind it should be very easy to understand the geographical shape of South and Central America, says a friend of mine. We have been squeezing the wealth north and leaving nothing to replace it.

The church is another insecure institution. Pacifism and nonresistance are condonation of violence. Is the church more interested in preservation of its institutional structure than in demonstrating the Christian concern for violated man? Can we replace nonresistance with a passive resistant or active nonviolent movement? Our position cannot be acquiescence. Our choice is limited to showing a better way of revolution or supporting the use of force and arms. We cannot stand pat without going to pot.

—Jerry Frey

Ex-student stages quest for being

by J. Michael Klaus

Structure is the crabgrass in the lawn of life. In the current thinking of Lowell Eugene Rheinheimer, any act of structuring, no matter how subtle, involves the limiting of one man's freedom by another. The structured society is the chained society. People of the world are imprisoned by the boundaries they have imposed upon themselves, whether implied or enforced. Prison is the heaviest of structures.

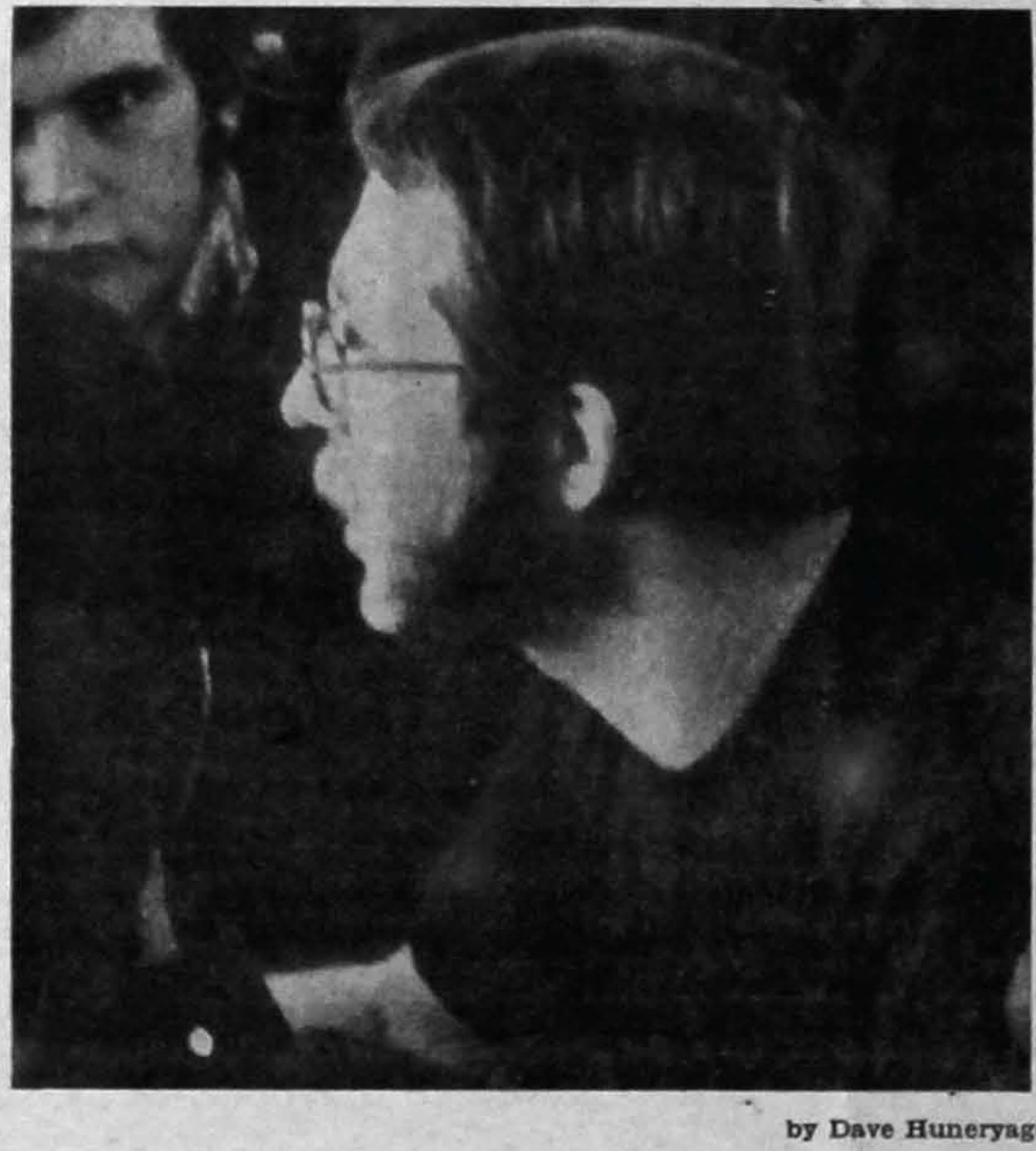
Lowell came into being October 16, 1947, at Goshen, Ind. The oldest son of a medical doctor he was dutifully reared in the Mennonite Church from childhood. Lowell passed early through elementary and secondary schools, for while he was no smarter than a whip, he was certainly no stupider. During the summer of 1965, after the junior year in high school, he took several courses at Goshen College, and in a last minute decision was given the opportunity to begin his freshman year at Goshen in the absence of a high school diploma.

In the initial part of that year Lowell may have appeared to be another crowd follower, but it was this period that saw the emergence of his individuality. He did strange things as dating girls his peers disapproved of, wearing ties to exams and skateboarding barefooted. Lowell was never able to keep money, but he seldom spent it selfishly. The size of his heart is one attribute which has not changed. His generosity to others is equalled only by his joviality.

The summer found Lowell again studying at Goshen. The pane through which Lowell viewed his future was spiderwebbed early in August by the announcement that his sophomore study year in Kenya could not occur due to the administrative difficulties.

Though dejected by the diversion of his Africa plans, Lowell started his second year at Goshen in the fall of 1966. As the year progressed, the Lowell of 1965 was slowly dying. The pensive moods became increasingly frequent, and the jolly chuckle slackened noticeably. Maybe it was brought about by some disappointing experiences with girls, or perhaps academic life was the cause. More likely it was during this time that Lowell began experiencing the impositions structure was placing upon him.

On returning from a tour of Europe at the end of the summer, Lowell staged a mild war protest at the college before departing to Evanston, Illinois. He started work as an orderly in the hospital September 16, 1967. Nine weeks later he quit, moved to Chicago and began working for the resistance movement opposing the war in Viet Nam. It was near this time that he became liberated from his draft card thus refusing co-operation with the Selective Service System. Since that time, he has lived on the near north side working for organizations as Chicago Area Draft Resisters (CADRE), Chicago Peace Council and one he formed, "Earth Mothers" which provided drug information to users and potential addicts.



by Dave Huneryager

Rheinheimer generates snackshop debate.

On October 6, 1968, Lowell was ordered to report for I-W work in Marion County General Hospital, Indianapolis. He refused, contending that the service he and his friends were performing on the streets of the inner city was more urgently needed than the type in which he would participate at the hospital.

Lowell's body was routed into the Cook County jail on January 30, 1969. It was shipped to South Bend on February 8, to await hearing. After existing amid the horrors of prison two weeks for refusing subscription to an organization propogated toward hate and dehumanization, he was released February 12, upon promise to report to Indianapolis as originally commanded.

Now after fifteen months of freedom, Lowell Rheinheimer must again adapt to a structure, one called the eight hour day. It is a structure most everyone has conformed to. Is it necessary in molding the character of a man? It is a structure most everyone has conformed to. Most everyone except maybe a man called Christ.

End season 16-5 . . .

Maple Leafs finish strong, five seniors end careers

by Dan Shenk

The last game of the 1968-69 GC basketball season was played Saturday, February 15 in the Union gym. The match pitted the Maple Leafs against the Bethel Pilots of Mishawaka. Before the game got under way, however, the Leafs' five graduating seniors were introduced to an overflow crowd. Receiving a continuous ovation were Keith Springer, Bob Cross, Art Cosgrove, George Liechty and John Histand.

The game was close most of the way as the young Bethel ballclub displayed surprising poise, hitting 56 per cent of their shots. But after leading 52-50 at the half, the Leafs gradually pulled away to a convincing 112-98 victory—the ninth time this season they scored 100 or more points. With the win over Bethel Goshen finished with a good 16-5 mark.

Leading Goshen's attack were Moe Miller with 28 points, followed by Keith Springer with 23 and Roger Springer with 21. Randy Klotz topped Bethel with 21.

Following the game, Roman Gingerich, Chairman of the Phys. Ed. Dept., presented a plaque to Keith Springer, honoring the outgoing senior's overall contribution to the Maple Leafs. Keith received a three-minute standing ovation—a deserved tribute to a fine athlete. Springer now holds the all-time GC scoring record of 1,531 points, having surpassed Jim Gingerich's mark of 1,030 late last season.

Also bowing out was senior Bob Cross whose performance was somewhat hampered this year by a gimpy ankle. Cross nevertheless sank 69 of 77 foul shots (89.7 per cent) to lead all Indiana small college players in that department (as of this writing).

The other three graduating seniors — Art Cosgrove, George Liechty and John Histand — saw rather limited action this season. Cosgrove scored 61 points, Liechty 36 and Histand 35.

Earlier in the week (Tuesday, February 11) the Leafs traveled to Winona Lake for their second meeting of the year with "denominational rival" Grace College. Goshen won 109-93 January 11, and sealed the verdict Tuesday with a 95-80 win.

The Leafs led nearly all the way in the recent contest as they shot a monotonously consistent 50.0 per cent. Sophomore Bob Zuercher was outstanding with 27 points, followed by Keith Springer with 26. Ron Clase paced Grace with 17.

Coach Fred Litwiller, looking back says he feels "real satisfied" with the season as a whole. "I think we could have done still better with fewer injuries," he says. But Litwiller indicates that returnees Moe Miller, Roger Springer and Bob Zuercher—in addition to Ken Pletcher and Lyle Gaff—will likely form the nucleus for next year's squad.

Leafs dominate final stats . . almost

In the 1968-69 basketball season Goshen College Maple Leafs racked up 2,001 points in 21 games—for a fine 95.3 average. Their opponents, meanwhile, scored 265 fewer points (1,736) and proportionately averaged 12.6 less per game (82.7).

Throughout the season the Leafs connected on practically half their field goal attempts as they sank 806 of 1,620 for a sharp 49.8 per cent. Their foes collectively shot 44.6 per cent as they hit 698 of 1,563. In free throws, Goshen made 389 of 527 for 73.9 per cent to the opposition's 342 of 484 for 70.7 per cent.

GC held a commanding lead in total rebounds—956 to 727. The only department the Leafs did **not** dominate was "number of personal fouls committed." Goshen's opponents hacked their way to a fine 386. . .while the Leafs could manage only 374. The final statistics follow:

Player	Games	Fg Made	Fg Att	Fg Pct	Ft Made	Ft Att	Ft Pct	Reb	Pers Fouls	Tot Pts	Scor Ave
K. Springer	21	193	386	.500	91	128	.711	243	60	477	22.7
R. Springer	20	177	317	.559	55	77	.714	126	44	409	20.5
M. Miller	20	135	259	.521	47	73	.644	258	68	317	15.9
B. Zuercher	15	101	198	.510	37	46	.805	47	36	239	15.9
B. Cross	17	78	182	.429	69	77	.897	55	39	225	13.2
K. Pletcher	20	46	97	.475	46	60	.767	33	52	138	6.9
A. Cosgrove	15	22	59	.373	17	24	.708	30	13	61	4.0
L. Gaff	18	22	53	.415	16	27	.593	115	38	60	3.3
G. Liechty	11	15	30	.500	6	9	.667	16	12	36	3.3
J. Histand	13	15	33	.455	5	5	1.000	28	12	35	2.7
M. Gaff	3	11	4	.250	0	0		4	0	2	0.7
R. Schertz	3	1	2	.500	0	1	.000	0	0	2	0.7
P. Lauver	1	0	0	—	0	0		1	0	0	
B. Shetler	1	1	0	—	0	0		0	0	0	

B-team revisited

by Dan Shenk

The no longer anonymous 'B' team came on strong at the end of the season with three straight victories. Following the 88-78 loss to a more experienced Huntingdon JV squad, the young Leafs defeated Grace, then St. Francis and finally Bethel to finish respectably, 10-7.

Coach John Ingold's crew of nine traveled to Winona Lake (home of Grace) Tuesday, February 11, and after scoring four points in as many records, discovered they had won, 82-80. The keys to the GC victory were "field goal," "technical foul," "free throws," and "intercepted pass." (For further exegesis, see any 'B' team player.)

The JV's met St. Francis Thursday, February 13, on a neutral "court" —if the word "court" correctly describes the State School Gym in Fort Wayne. Several Goshen players reportedly suffered from acute claustrophobia in the game's early stages —since from anywhere on the court three or four long steps brought one up against a wall—and-or the smiling faces of several spectators. The young Leafs recovered, however, and thanks to a (naturally) defective clock brought back barnyard basketball, finally winning the wide-open affair, 124-104.

Things also happened in the Union gym Saturday, February 15, when Bethel's 'B' team visited Goshen for the Leaf's season finale. The GC JV's were sailing along with a 91-61 lead with about 1:40 left when a Bethel temper flared, the referee got tired of reffing and walked out of the gym with the ball. The abbreviated score (91-61) was made official. . .And that's how the season ended—not with a bang but a whimper.

The "B" team scored 1,414 points in 17 games this year for an 83.2 average. Their opponents tallied 1,378 points for an 81.1 average. The individual statistics are as follows:

Players	Gms.	FG	FT	Reb.	PF	S. Av.	TP
P. Lauver	17	121-248	60- 75	137	56	17.8	302
P. Sommers	17	82-236	64-104	99	61	13.4	228
R. Schertz	9	65-147	37- 56	27	29	18.6	167
M. Gaff	17	55-151	22- 33	193	55	7.8	132
D. Stuckey	6	44-106	29- 40	16	12	19.0	114
J. Bauman	13	43-125	25- 35	74	22	8.5	111
T. Gunden	16	36- 90	16- 22	13	14	5.5	88
*A. Miller	6	27- 72	17- 21	22	12	11.8	71
*B. Shetler	7	34- 84	2- 5	11	11	10.0	70
K. Kuhns	12	22- 50	7- 10	18	26	4.3	51
J. Miller	12	10- 31	9- 18	35	19	2.4	29
*G. Schlabach	5	7- 16	6- 11	12	2	4.0	20
*M. Beamer	2	8- 16	3- 4	12	5	9.5	19
*L. Miller	1	4- 17	4- 6	4	2	12.0	12

(*Did not finish season)

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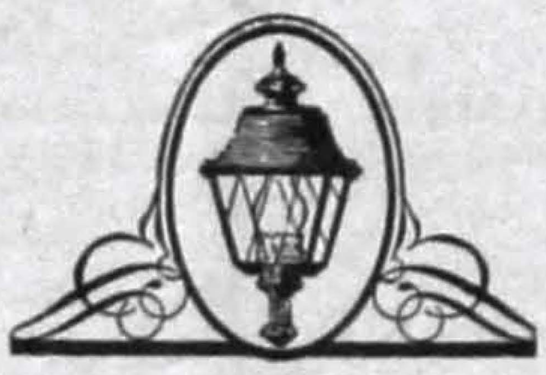

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The Word made flesh

Fortunately for GC, Guatemala is a long way away. Therefore the question of "Why not violence?" is and was this past All School Study Day more of an academic, theological question than it was a practical question. We enjoyed the intellectual confrontation between Father Bonpane and Dr. Klassen, and although we were theologically "sound," one was constantly struck by the fact that Father Bonpane had confronted something other than five hundred books on theology. The fact that our own theological base may be weaker than we think is exemplified by former student Jon Lind who following a term of service in Vietnam, discovered that his pacifism "was no longer absolute."

Dorothy Day, a pacifist and one of the founders of the Catholic Worker Movement says that there must be the idea, but in turn "the idea must be clothed with flesh and blood." Dorothy Day is an excellent example of our idea. The idea of the suffering servant who through his act of healing gives new life.

Comparing respective practice and not theory, who comes closer to fulfilling our ideal, the members of the GC community or Father Bonpane?

Finally, **Record** suggests that next year's All School Study Day begin with the bang rather than end with it.

—R. E.

Bender now and then and again; old man in the end of the year

by Lynn Bender

the old man sits at the table
in the room where I've
been before
the bread knife and crumbs on the
cutting board
the pewter pitcher on the
sideboard and
the old man suddenly
motionless
as if spellbound by the
audacity of the dancing shadows
the sunlight playing on the sill
his ancient eyes wide now under
coarse eyebrows,
transfixed by an enchantment
remembered long ago from somewhere
never really quite visited
and
now

he sighs
he coughs through his fingers
he breathes again and rises
to brush the crumbs from
his lap

in the end of the year the old men gather around the table. the knife and loaf on the cuttting board, the pewter pitcher at the side and the old men in low mumbles and beards, creases in cheeks and thick glasses, talking around the table in the Indian summer with the leaves dying on the trees in the sunshine all around them, with the vague voices of vendors on the streets below them, occasional far-away rattle of loose iron wheel rim on cobblestones on the streets below

at the end of the year the old man sits hunched at the table watching the crumbs on the cutting board, the water in tin cup, steady hands of the clock on mantel, the sun on the sill and the shadows, the shadows that deepen as the afternoon wears on with a weary drone, the drone of the old men all around him muttering words, words, regular creak of rocking chair halfway across the room and the monotonous voice of the clock; a drone, the drone, he thinks, of autumn bees in fields of dry weeds and dust and pollen in the brittle wind, and sees the watch swung on silver chain across the room, back and forth over the table, suspended by fingers soft with old flesh, knuckles creased.

the shadows that deepen as the afternoon slips into the evening and he notices a scratching on roof tiles above, some squirrel or owl perhaps out for the evening, a scratching that moves up one side of the high peaked ceiling and down the other and comes to stop overhead—while a silver watch swings back and forth across the table—begins with a start and a scamper away across the ceiling and a tile clatters down to the eaves, down to the street from which noises are rising again now stronger, the sounds of an uprising in the street, and something from the air collides with the wall with a thump and a splatter as another tile crashes to the paving stones, and the snow begins slowly now in the halflight outside the windows, slowly at first and then whirling, wild, and is that the wind howling in the chimney? the old man turns his head slowly to the side to catch the full force of the shrieks and cries now angry in the street below and the howling of the snow in the night that has now conquered the light as the last leaf falls, the wind savage in the chimney with blood running and anger in the streets, stones flying against the walls.

the old man straightens with a start
motionless suddenly spell bound
the hands of the clock crazy on the mantel
the man over silver watch now a weird
lieutenant
old man transfixed
eyes wide under coarse eyebrows
and through the window the
"Burning Giraffe" on the plain and Death
a mad lion screaming in the village-
the old man rises and cannot stand

until now
he sighs
he shuffles his feet
he coughs through his fingers and breathes
again and stands to brush the crumbs
from his lap

Mind's I

by Ana Soto

A recent study of the Goshen College community has resulted in the following classification:
Kingdom: Goshen College
Family: The Student
Genus: The Greeters and Non-greeters
The species are as follows:

THE OSTRICH TYPE: The one who looks at the ground until he's past you in the hope that you won't see him because he can't see you.

THE HORSE-WITH-BLINDS TYPE: The one who stares straight ahead hoping that you'll think he didn't see you because he doesn't have good side visibility.

THE SURPRISE-ATTACK TYPE: This one stares at the floor, looks at the sky, admires the architecture and suddenly turns and beams a "hi" that catches you off-guard. There are two kinds of this species: those who wait for a response and keep on smiling and those who expect no gratitude and look the other way before you have a chance to respond.

THE GOOD, HONEST, FRIENDLY TYPE: This one says "hi" the moment he sees you and has the fortitude to keep right on smiling until you have passed. He is also fitted with the power of speech and is frequently known to start up a conversation or to at least have a little more to say than a weak "hi."

Although I have tried to be objective, I must add that I am inclined to prefer the last species and to favor the third one somewhat since it is a step toward progress. I must admit that I am classified in all four types because I respond to situation. Others may also fall into this category, for which I have no name, since it is so wishy-washy as to lack any basic philosophy of solution.

Here is the study. Make of it what you can.

Greetings and salutations from the Land o' Goshen.

Song of the Universe

Sing a long song oh sky azure,
Though my flesh I doubt endure;
We must confine the time so near,
And cast to your cadence a searching ear.

Mind I know will contrive a scheme,
That seems to me so real to teem;
But a questioning sense will then persist,
Pinching the rhythm, the inborn gist.

Feelings soon scintillate my self to glow,
Growing an appendage to defend my foe;
I give to this song my life, my death,
And live tomorrow with a loving breath.

—John Davidson

Culture vs. Service

Real culture is having a flush toilet,
Culture is having a latrine,
Service is being given a shovel and a banana leaf.

Rex Tyson, SST Nicaragua

Visit . . .
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Faculty change posted for next year

by Loretta Yoder

A report of faculty personnel changes has recently been released from the Admissions Office. Although the present list is incomplete, especially regarding those assuming new positions at GC, the tentative turn-over is as follows:

Robert Mullet, who received a B.A. from GC in 1967 and is presently comptroller for the MCC program in Haiti, will assume the position of office manager. Another addition is Ida Gross, '63 GC graduate who is presently working on her master's degree at the University of Washington. Herbert Pellman, presently chairman of the English department at EMC, will assume the title of Visiting Professor of English for one year.

Returning to the GC community is Marlin Jeschke, associate professor of philosophy and religion, who is currently working with a Fellowship in Asian Religions, Society for Religion in Higher Education. Also returning is Millard Lind, professor of Old Testament (seminary). Prof. Lind is currently on sabbatical engaged in a study project in relation to his doctoral dissertation, "Theology of Warfare In Ancient Israel." Lester Zimmerman, professor of mathematics, also on sabbatical during the past year, currently professor of mathematics of the University of Zambia, Lusaka, Zambia under TAP of MCC, will also be back. Arthur Smucker, professor of chemistry, will return from his present post as SST-leader in Guadeloupe.

Henry Weaver, professor of chemistry and Director of International Education will be going on sabbatical. On an Educational Exchange Grant, he will teach inorganic chemistry to Master of Science students at Trubhuvan University, Kathmandu, Nepal. Also considering plans for sabbaticals are J. Howard Kauffman, professor of sociology, and Dean of Students, Russel Liechty.

Those who have obtained leaves from the college include Abner Hershberger, assistant professor of art, who plans to continue in graduate study; Ervin Beck, Jr., assistant professor of English, who will work toward his doctorate at Indiana University; Duane Kauffman, instructor in psychology, who will do graduate study at the University of Illinois; and Dwight Weldy, professor of music, who is presently on sabbatical at Silliman University, Dumaquete City, Philippines, and wishes to continue a second year there.

Among those terminating their positions here at GC is Menno Friesen, associate professor of English. He will direct the Mennonite Center in London, a four-year assignment under the Elkhart Mission Board. Also leaving, professor of social welfare, Lester Glick, will direct workshops for faculty in undergraduate social work education at Syracuse University, where he spent his sabbatical several years ago. Dan Leatherman, associate professor of political science, is leaving and although uncertain of his plans will probably teach at a college in the Southwest. Herbert Minnich, associate professor of sociology, will teach at Guilford College, Greensboro, North Carolina. Lawrence Garber, assistant professor of chemistry, temporary replacement for Prof. Arthur Smucker, may teach one course at Goshen College with a major assignment elsewhere. Susan Eash, assistant professor of nursing, will be continuing in that profession in the Pittsburgh, Pa., area.

Those requesting terminations in order to continue their education include John Beachy, assistant professor of mathematics, who is uncertain as to destination but wants to spend time teaching and researching; Russell Smucker, instructor in mathematics, who plans to attend graduate school; Ervie Glick, admissions counsellor, who plans to continue graduate study in German at Indiana University; George Smucker, assistant professor of social welfare, who will enter the doctorate program in social work at the University of Chicago; Elizabeth Lehman, instructor in nursing, who is unsure of her plans but will probably spend a year of service at Hazard, Ky., and go to graduate school afterwards.

Dean of Women, Viola King, will accompany her husband who will be engaged in graduate study in Richmond, Va. She will probably accept a position in guidance and counseling in that area. Lois Beck, head resident in Coffman, will follow her husband to Hesston, Kansas, where he will be engaged in church work. Daniel Schrock, coordinator of counseling and his wife, Elaine, are uncertain of their plans but may work with MCC in Africa. Ronald Brunk, office manager, will be leaving to become a full-time student at GCBS.

Although the list of those leaving seems quite impressive, Director of Admissions, J. B. Shenk, indicates that the turn-over is due largely to the SST program and individuals desiring further study in their fields.

The GOSHEN COLLEGE Record

VOL. 70 GOSHEN COLLEGE, GOSHEN, INDIANA 46526, FRIDAY, MARCH 14, 1969 NO. 11

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Faculty requests salary raise, Budget Committee reviews rates

by Dave Marohn

The Goshen College Community has long been able to look with pride toward its faculty who year after year disregard higher salary offers elsewhere. In a period when no stone is left unturned in the quest for change, faculty salaries have been given major attention. The problem of allocating more money towards faculty salaries is not a new issue but one that has faced the college comunity every year.

Concern over this year's faculty salary increase as well as concern about contract reforms and salary projection figures for the next five to ten years were three major issues that confronted the Budget Committee this past January. The committee consisting of the President, Dean and Business Manager realized that the issues presented involved more than a dollar squabble and requested that the faculty select five representatives to assist them in reviewing these issues.

The faculty and administration representative committee reviewed expenditure policies by studying present faculty salary rates, rates paid in past year and rates paid by other colleges. The commitee analyzed the highly unpredictable income of the college budget by reviewing amounts gained from contributions and from room, board and tuition payments. Goshen's room, board and tuition rate is $210 below the '66-67 average required by the small, private Protestant liberal arts college studied. Like these other colleges, Goshen's operating money comes overwhelmingly from this tuition source.

Faculty salaries for '68-69 were increased 10 per cent over the '67-68 rates and over the originally proposed '68-69 rate of 2 per cent. The question of raising this rate further was reviewed and, along with the facts discovered from the budget review, these results were submitted to the faculty by the Budget Committee for deliberation. By a small majority vote, the faculty decided to postpone a decision on whether or not salaries should be increased more than 10 per cent in 1969-70 at least until mid-April when a more accurate budget forecast can be made.

Seminary here '69-70

Although the College Board of Overseers and the Executive Committee of the Mennonite Board of Education expressed their preference for a single campus for the GC and Elkhart seminaries, they have authorized Goshen College to continue operating the seminary on campus for the 1969-70 academic year.

IPF conference to examine objectives of 'revolution'

by Jane Byler

Intercollegiate Peace Fellowship will conduct its annual conference March 19-22 in Washington, D.C. This year's theme is 'The Peacemaker in Revolution.'

One of its goals is to attempt to overcome "some of our 'hang-ups' implied in the word 'revolution'." IPF hopes to help isolate some of the objectives of revolution and discover its role in the social development of communities and nations.

Sponsored by MCC and subsidized by an annual grant of $2000 from the Showalter Foundation, IPF consists of 15 U.S. peace colleges including Bluffton, Conrad Grebel, Hesston, Bethel, Tabor, Freeman and Goshen.

Each spring IPF sponsors a convention, providing opportunity for member peace clubs to meet and discuss current peace problems. Last year's conference held in Chicago revolved around Black crisis and revolution.

This year's congress will highlight Congressman Allard K. Loewenstein, McCarthyite and proponent of the New Politics. Also featured will be Mr. and Mrs. Thomas Melville. Both Mr. Melville, former Catholic priest, and Mrs. Melville, former nun, were expelled from Guatemala for revolutionary activity.

Twenty GC students have already signed up, and more are urged to participate. If enough interest is shown, a bus will be chartered by Peace Society, reducing transportation costs.

IPF is making available overnight accomodations at the Continental Hotel for $3.50 per night. However, participants are free to seek their own facilities.

by Rachel Horst

Lon Sherer and orchestra prepare for orchestra concert to be held 8:15 p.m., Friday, March 21 in the Union.

Creativity in establishment . . .

Prof seeks artistic expression

by Norman Schrag

For Abner Hershberger, associate professor of art, there never has been a doubt concerning the relevance of art in his own life. "Art is the reaffirmation of our humanness; the celebration of our humanity." Prof. Hershberger who sees himself first as an artist, then as a teacher, maintains that he will never leave the field of art. "My whole ambition is to be worthy of the name artist. I have tremendous respect for who an artist is."

It was slightly over three years ago that Hershberger first made his entrance as a prof at GC. Fresh out of Indiana University, it did not take him long to discern the position art held in his new working environment. As far as the Mennonite church was concerned, art took a back seat, and on the GC campus it was located in basements.

Never doubting the validity of art in his own life, Hershberger felt for some time that it was almost next to impossible to stay within the setting of the Church, the Anabaptist tradition and more specifically, Goshen College, and still remain an effective artist. "I struggled with this, and at times I felt that the stifling elements within this type of environment were simply overwhelming. What disturbed me was that I was not being asked as an artist to be really committed to my calling. I was only asked for a performance of mediocrity at best."

In addition, because of the Church's traditional emphasis on service, Prof. Hershberger ran into the practical difficulties of correlating and reconciling his interest in art with the service ethic. "I had to realize that first of all art is really a great service to society and also that this type of service does not always have immediate effects."

Hershberger continues to feel that our understanding of service is absolutely too narrow. "What I have to say as an artist has so much to do with who I am and what I came from. To deny this would be to rob me of the only important and unique thing I have to contribute to the Church and to society as an artist.

So, the Church should be encouraging me, the artist, instead of becoming distraught for the service oriented activism that I lack. They should be saying 'Bravo! this is what you as an artist should be doing- because your service is a needed one'. " Taking a look at the new SST program, Hershberger hopes that "it will perpetuate a broader concept of service than we have had in the past."

Abner Hershberger also feels that our concept of the creative arts on campus must continue to expand. "We are entering an era of greater emphasis on expression through the performing arts. I believe that it would be expedient for Goshen College to recognize this movement and prepare for it by strengthening its programs in these areas." Hershberger also feels that we have given unequal emphasis to various art forms; "Man has built-in rhythm. Just as we have the need to state things visually and musically, we also have the urge to move about in a rhythmical way. As Mennonites we have been deprived of this."

A commitment to new creative forms of expression, Hershberger feels, also involves discipline. "I am concerned about the manner in which the present search for creativity manifests itself. The exploitation of sex and drugs has nothing to do with finding creative expression. These are the results of pure frustration."

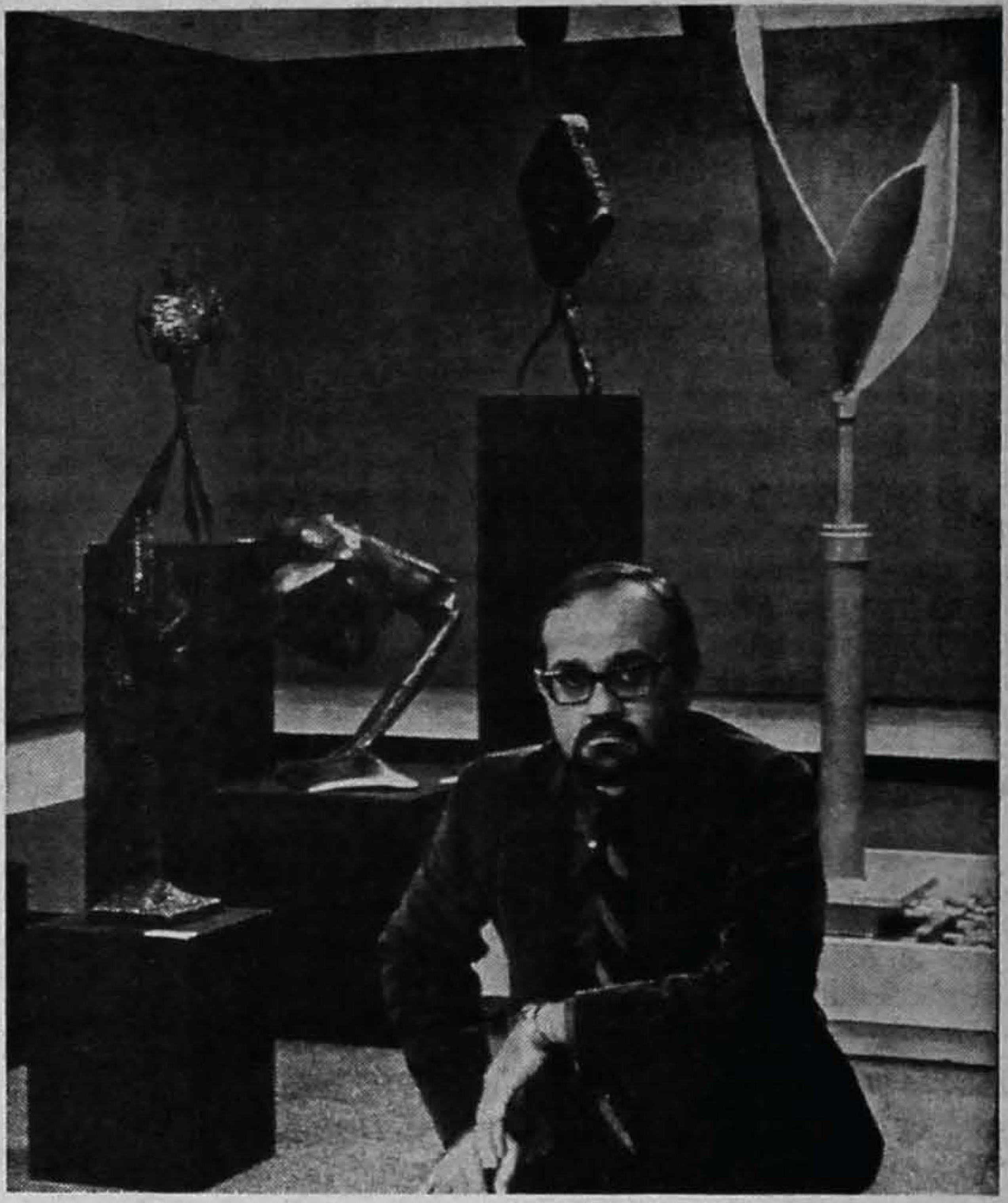
Often, Prof. Hershberger has found that "students coming into art for the first time are tired of discipline. They want to lose themselves in art—they want to splash themselves all over the canvas. Hershberger feels that "if this is your attitude, you have no right to walk into an art class, because this type of class is a disciplined class. Meaningful creativity demands discipline and integrity, not an unrestrained letting go of one's self."

On the positive side, Hershberger believes that the creative arts could be helping the current student unrest on campus. "They're tired of having all lectures and having a lot of talk going on. I believe students are saying they want more relevance and more involvement. There is a kind of fatigue that sets in after a certain amount of input is absorbed."

He also firmly believes that this fatigue needs a creative outlet. "More students should be involved in the performing arts. Arts courses have built-in opportunity for innovation and inventiveness, for discovering meaning and insight into the whole realm of the creative process. This insight could then be transferred to other areas of study in a very beneficial way. Getting involved in the performing and creative arts could be conceived of as a 'purifying act'. "

More creative ways of grading must also be examined. Prof. Hershberger maintains that "exams and other academic measuring devices don't often get at the creative aspects of student learning. Currently, creativity is being measured in ways that are often 'counter-creative'. " In fact, within the art department, Hershberger is ready to move to a pass-fail system. "This would allow for more creative grading methods and place more responsibility for learning back on the student. At the end of four years, the student would be juried on his work, with failure and additional work becoming a live option in this type of an evaluation system."

As for his personal future, Prof. Hershberger is determined to stay within the framework of the Mennonite church and "do his own thing." Although he will be leaving next year to work on his MFA in painting and sculpture at the University of Michigan, he hopes to return to continue working in the environment of Goshen College.



by Gail King

Prof. Abner Hershberger.

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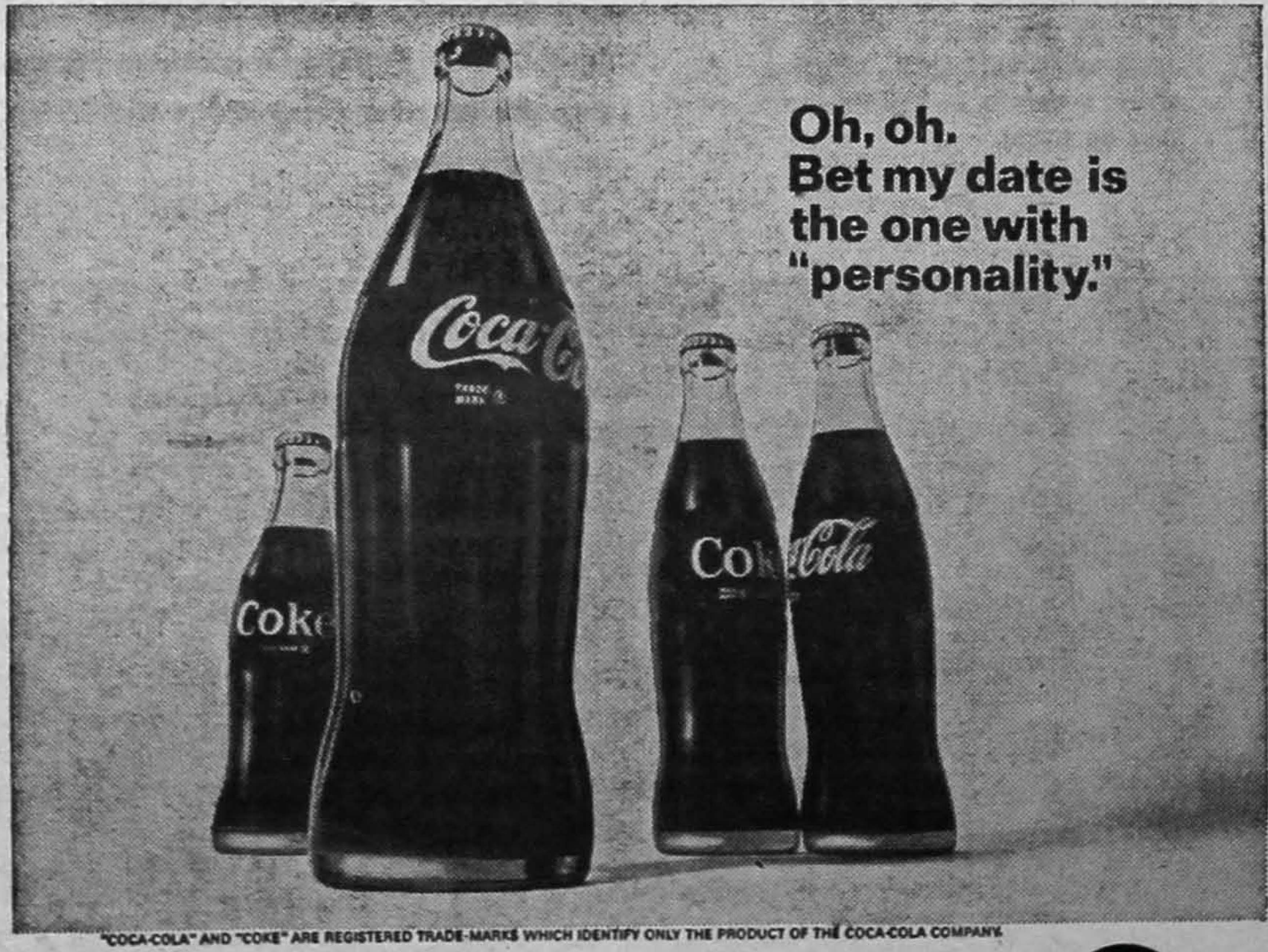

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Published biweekly during the school year of Goshen College. Subscription rate is one dollar per trimester. Second-class postage paid at Goshen, Indiana. Postmaster, send Form 3579 to the Goshen College Record, Goshen College, Goshen, Indiana 46526.

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Communal living for 'right relations'

by Gail King

"Presently, we in America are undergoing a tremendous cultural upheaval. . .No longer is authority submitted to, merely for authority's sake. The cry of sensitive youth involved in the revolution signals the inception of participatory behavior in politics, in the church and in educational institutions. The revolution against authority per se is a reality; what will be the response of Mennonite youth?" So ask GC students James Rempel, Tom Harley and Carol Beechy out of a "concern for the development of Goshen College." Their own response is an attempt to encourage such "participatory behavior" through a proposed experiment in communal living.

This experiment, they feel, is warranted by several existing conditions at GC. Among these are the alleged lack of close student - faculty relationships, the need for students to form wider relationships than peer group ties, the demand by students for more voice in governing their own lives at GC and the fact that the present "sterile" living facilities at GC "foster psychological disorientation, paternalistic dorm policies and a general prison - like atmosphere." A communal group, suggest Rempel, Harley and Beechy, can live apart from these drawbacks of the GC educational institution and help its members achieve a more mature and responsible grasp of the action and authority that is relevant to society now. Communal living, these students say, will require of its members a subordination of individual wishes to the desires of the group. It will demand a commitment to live for the well-being of the community, as the action of one member will affect all members, and it will demand a responsible use of authority in forming the standards and life structure of the group.

The proposed colony would consist of 10-15 students and one faculty family living together in a college-owned house (Howell has been suggested as most adequate) over the 1969-70 fall and winter trimesters. Participants could be sophomores, juniors, seniors and seminarians, both male and female, and would hopefully cross a wide diversity of cultural backgrounds. Students involved would apply for 3 hours of independent study-seminar credit.

The "experiment in living" is still in its planning stages and has not yet received any official sanction from the GC faculty or administration. However, according to Rempel, reaction so far has been highly favorable among students and faculty acquainted with the project.

Many problems yet remain to be solved. The project designers acknowledge an inherent danger of producing an isolated group which would create the cliquishness and fragmentation of peer groups which they are trying to overcome. Thus they are not yet sure of the exact relationship of the communal group to the rest of the campus community. Also, the planners are unsure of how to select participants so as to avoid choosing anly members of an "elite" group. Ideally, participants will come from a broad spectrum of interests, beliefs, personality and experience. And if the project does materialize, one of the biggest problems, the planners feel, will be evaluating its success or failure and deciding how to proceed after the initial one-year experiment is completed.

Communicana . . .

GC'ers make Bonpane happen, respond to call for involvement

by Marj Byler

The cry for involvement was too impassioned to go unheeded, and even if he said nothing new, Father Bonpane got to us. One way or another. Smile and show him—graciously—the Anabaptist vision. Grin and bear it, in hopes that next year's speaker can be more objective. Or listen, and let the barren surface of the mind absorb the guilt. Guatemala is far away; that's not the issue, neither is violence, and maybe not even pacifism. Relax, knowing that even if violence is okay, there's nothing that can be done with it here—not today anyway.

That's where some of us were, Thursday after All-School Study Day, sitting in the snack shop. Having met to discuss Bonpane, we found arguments ridiculous. Pseudo-intellectual discussions about "what Bonpane said" were sterile: we had been challenged to act. Painful—it's easy to talk Latin America, hard to give up our precious time.

Out of this searching, the idea of the Communicana Commission came up. It's no myth that the communication lines between Goshen College and Elkhart County are down. The PR Committee established by the College and the Chamber of Commerce bypasses the students. Its purpose is mainly structure, and we need this type of official exchange. But, does the community know what the GC student thinks? I feel that we owe it to them and to ourselves to start talking past our academic circles.

The Communicana bill, sponsored by Senators Dean Schertz and Dan Leatherman went before Senate Wed., March 6. The idea was generally approved: good, commendable, etc. The course of action proposed—a commission to secure newspaper space as an outlet for student opinion—was more objectionable. Fear of a possible political bias seemed a big threat. Perhaps it was not made clear enough that the commission (appointed by Senate) is to select, not necessarily write, the articles. And the fear that the ideas would not be representative of student opinion is rather blind: could the one student on the PR Committee, for example, be more apt to express consensus?

Senate decided last Wednesday that the bill be rewritten, more specific as to the implementation of the proposal. It will be in Senate again Wednesday, March 12.

This will be very important to some of us. Those of us behind the bill considered going directly to the **Elkhart Truth**. But we felt strongly that GCCG is a place of tremendous potential for student expression, and that it should be used more widely. Hopefully, lack of cooperation won't be enough to stop us—sometimes the call for involvement takes us one step beyond bureaucracy.

Swimming at the Sheraton pool, which is really the only luxury we afford ourselves, offers an excellent laboratory for the study of species tourista, genuses Americanus and Europas. Surprisingly, its rather easy to separate the Americans from the Europeans around the pool. The Americans dress the loudest, wear the souvenir hats and 20-year-old bathing suits, have skinny children, are continually ordering drinks, and talk loudly. It's probably good they're at the Sheraton and not in public.

Betsy Beyler, SST Jamaica

Four seniors define philosophy of art

by Pleas Broaddus

The following seniors represent half of the eight seniors who participated in the Senior Art Exhibit. The others include: Jim Ashcraft, Velma Miller, Eva Wideman and Mary Derstein.

Elaine Jennings—I have an unexplained love for art. I don't paint or structure things because of a great desire to express myself but simply because I love to.

Esther Lehman—Art offers an outlet for my basic desire to create. In art I find a basic freedom that I find nowhere else.

Linda Brunk—Anything can be an exciting art form but it depends solely on the person's background.

Whitey Hershberger—Beauty in art is only a happy accident.

In a basic sense, these artists agree that the general population does not appreciate modern art forms. Whitey Hershberger cites this fact as the principal reason contemporary artists are concerned only with communicating to themselves and other artists. "My works of art must first appeal to me as a viewer," says Linda Brunk.

Contrary to the preconceived idea that contemporary art is merely another fad to be swallowed up with the passing of time, Elaine Jennings had this to say, "Contemporary art is an expression of a natural intuition born into every man. Even in prehistoric times men were expressing themselves through the use of pictures and symbols. Art is and always will be something as natural to man as movement."

To Whitey, contemporary art is but another step in the logical progression of art.

Esther Lehman states that after viewing life from many different angles, she has found art to give her life the most meaning and relevance. She goes on to say that many things in one's environment often go unnoticed but still play a most important role in making up the environment.

These artists also have a somewhat small malice for the "pretty picture" type art—art forms which are created exclusively for the sake of reproducing a scene. To these contemporaries, it makes no difference whether a given portrait resembles its model as long as it adequately tells what the model is doing. If the spirit of a given pose can be distinguished, then the work of art is considered to be successful.

In spite of their general admiration of contemporary art, Elaine and Esther do have a mutual hang-up. They are both fighting its hard-edged, flat line aspect. Elaine feels that hard outlines and edges tend to give a work of art a "coloring book design with no quality."

Linda Brunk — "Art? It's great!"

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public relations...

There has been some discussion among the college snack shop debaters that a conflict might exist between the moral ethics of a Christian college and her slickness in glossing over certain aspects which sound unpleasant to certain constituency ears. Mr. Zook replies that it is PR's job to "report on those things which uphold the objectives of the college." On inspection of these objectives of the college, one reads about development of the total person, the well-rounded individual, mentally, spiritually, physically, etc.

Question: Has anything ever happened on campus that hasn't in some way helped in the development of the total person?

—Jim Miller

Public relations is not just news reporting—it is an attempt to present an image of what we are ideally. PR does not, like news reporting, simply ferret out the unusual and spectacular and present it to the public. GC is portrayed by things which happen in the light of the ideals of the institution. It is the job of PR to present the main thrust of the college, not just emotionally charged incidents or undeveloped ideas.

The college as a community is much like a family. When a child has done something bad and gets spanked for it, one doesn't run to tell everyone what has happened. So PR does not broadcast our internal difficulties. When the child receives a scholarship one wants to tell the neighbors. So PR tells of the good things at GC. In the same manner the protection of individuals must at times take precedence over the welfare of the institution.

There exists a great distinction between written and verbals types of PR. When one writes in the *Bulletin* of an event or a decision one has difficulty terpreting the nuances and background this happening. Thus writing must stic more strictly informative, unemotional pics. It must bring out the ideal the colleg working toward. Verbal PR can be m freer and more open. The contact on a interpersonal basis allows one to elucidat ore fully the nature of controversial vents, while the printed word does not fect the give-and-take so necessary to a ve understanding of an issue.

Another important t g about PR is that it must deal with tha which has already materialized. To talk out something in process is to convey th unknown. Results, final products, matter. deals with these. A good example of to much emphasis on planning and thinking rsus results is the handling of SST. PR g SST a lot of attention while it was ng formulated, so now when the operat is in full swing many PR outlets are say that they're tired of so much SST materi.

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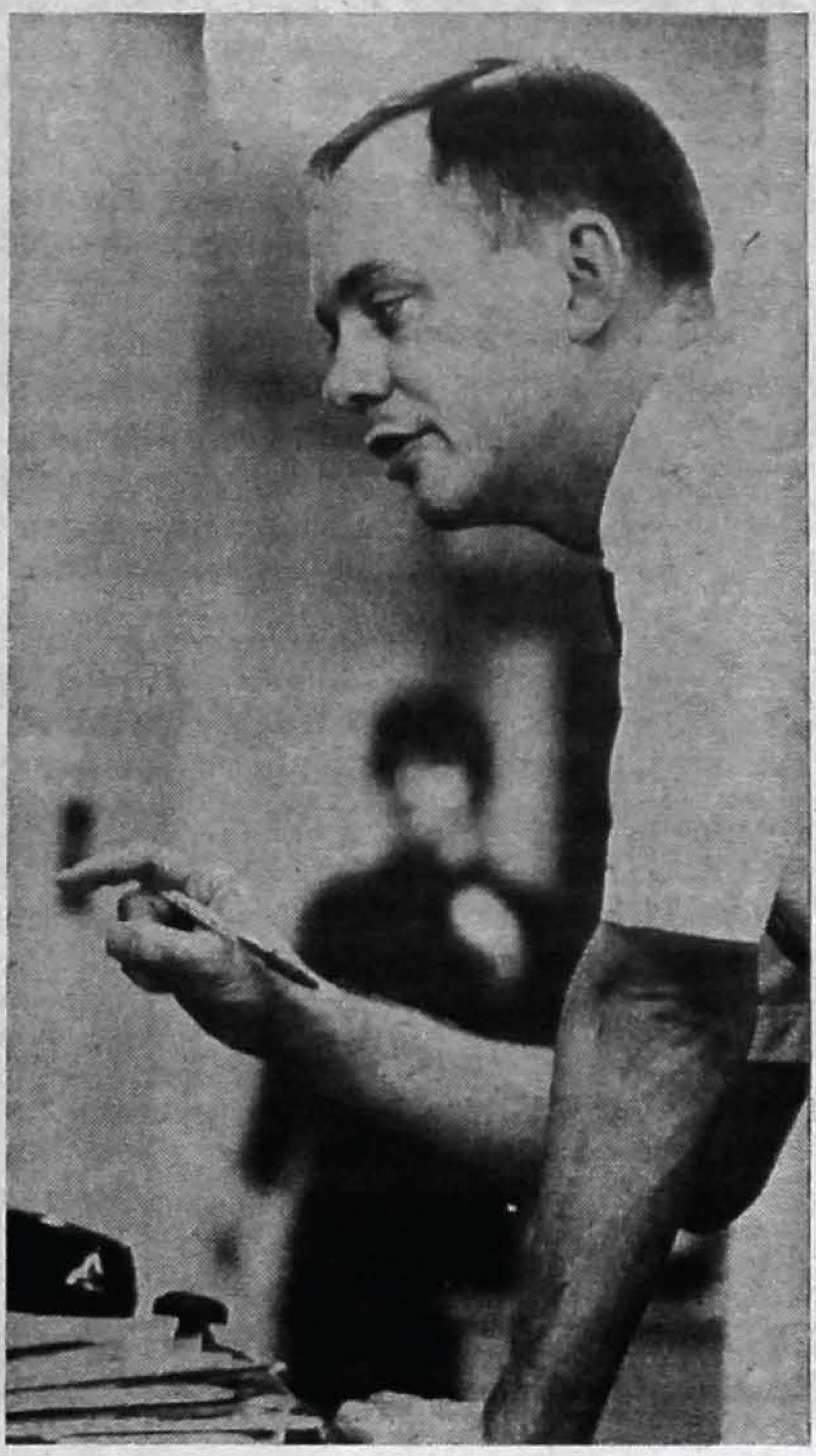
The basic job of PR is to interpret GC to our constituents and to interpret our constituents to GC—to keep communications open. PR never tries to downgrade the college's Christian connections, and it tries to approach its task professionally and ethically. PR must protect and interpret GC. It must not do damage to individual members of the community. And it must keep the constituency coming to and supporting GC.

—J. Robert Kreider, Director of College Relations, as told to Phil Rich.



Merv Zook, Director of Communications

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Publi... Relations places great emphasis on vie... college life in the broad panoramic ... v, at taking looks at the long range ... of the college, at putting things into pe... ective and relaying these time-hewn i... hts to the average reader. Since it is th... ew of the PR staff that most students ... either too busy, too involved or else too ... mature to obtain these insights, they se... limited future for mass student involve... t in the PR Program. Only two student... ssist Mervin Zook with the production ... the GC Bulletin. Rather than a source ... guidance, students are seen as both ... ews-making and news-receiving part of ... Public Relations environment.

"Public relations" for many persons conjures up visions of straight-laced, conservative, unflexible, non-visionary, organization men concocting bland, over-nice, glittering generalities about Culture-for-Service College. PR is seen by some as little else than the art of sophisticated lying; by others as a case study in paranoid schizophrenia. PR personnel then qualify as either criminal or perverts.

The "new left" thrust of our generation is especially prone to take this view. Our love of mankind is matched only by our intolerance of men, PR type men particularly. We lust to "tell it like it is" and to be "honest." And we harbor an intense distaste for qualification and for ambiguity. We demand the absolute truth (as if we had the slightest notion of what that meant) or nothing at all. Perhaps, in short, we refuse to accept the world as it is. We refuse to accept the moral nature of the universe as incorrigibly ambivalent. We combine the self-righteousness of the Pharisee with the enthusiastic indignation of the zealot. So we have a "generation gap" type prejudice against PR in the first place.

We should make an effort to encounter PR people as people in an extremely difficult position. A position wedged between the college and the college constituency can't be expected to be comfortable. In several ways PR represents tragic modern man. Being boxed-in, creativity cornered like a bear brought to bay. The necessity of walking with stiff, self-conscious, short steps rather than strong, bold strides. The enslavement to carefulness. A resignation to cramped finitude. Working a lot to do a little. Empathize.

Especially in the case of a publication like the **Bulletin** PR can be defended. Not so much from the standpoint that it paints a vividly accurate picture of life at GC, but from the rather idealized approach that it meets the needs of a certain type of constituent. If we try to tell this type of constituent "how it really is" we probably have an uncommonly difficult time in keeping them off our backs. The **Bulletin** type of PR preserves a freedom of action for those of us on campus, to work at our problems without a great deal of outside interference.

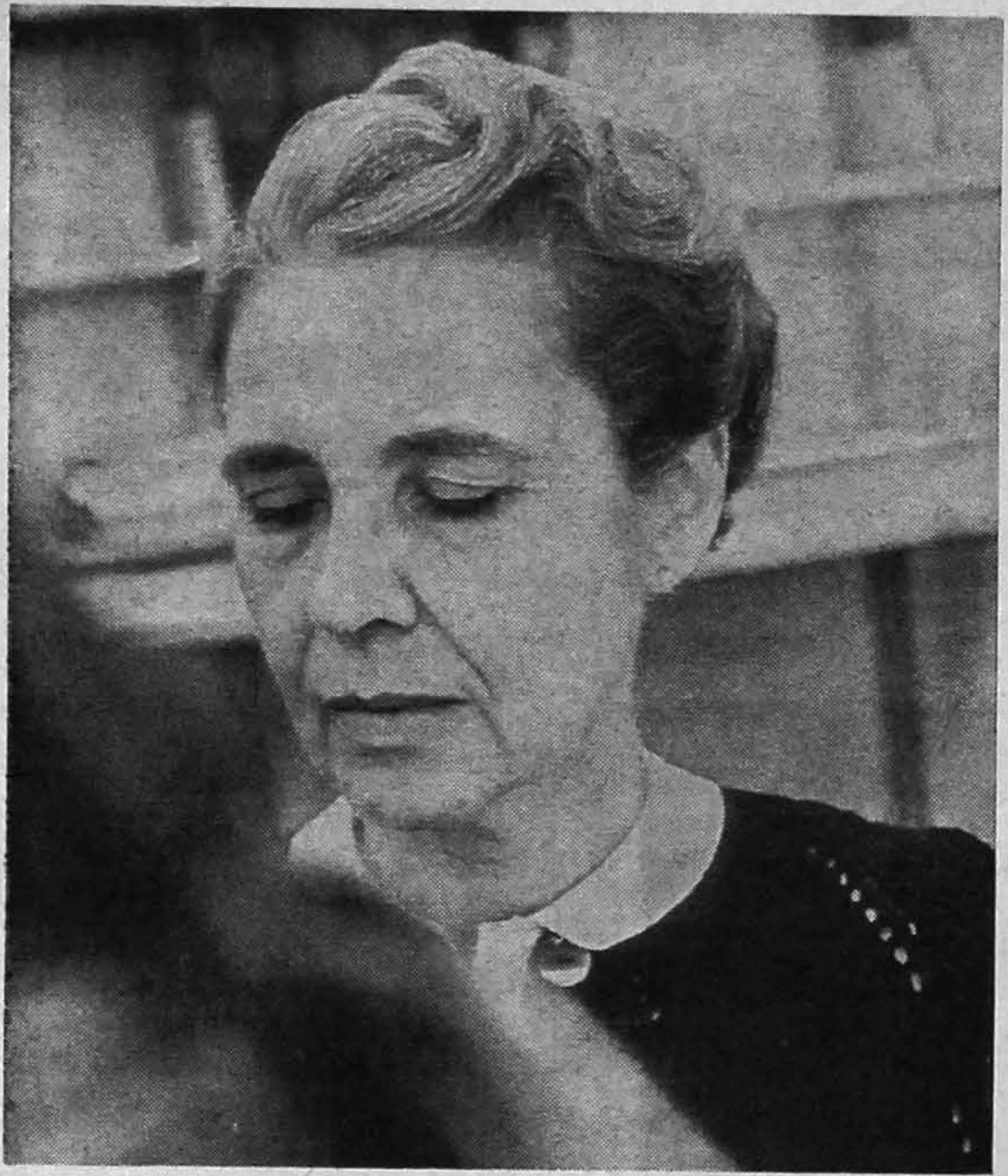
In other areas PR is less defensible. Its view of the college is one which leans toward rather obsolescent Board of Education constitutions and catalog statements. A tendency to see college as a hierarchical family arrangement rather than the emerging view of GC as a community with broadly based power and responsibility—a relationship not of father-to-son but of brother-to-brother.

PR may not have sensed fully the potential possibilities (and present fulfillments) of Community Government, General Education Seminar and the sundry proposals for change being concocted and discussed.

And though PR realizes that students are important in the communication of the College image, there seems to be a lack of confidence (perhaps justified in the past?) in using students a great deal. Students (through Community Government?) must take the initiative in this area, proposing plans by which they can be more involved in meeting both the constituency and prospective students, so that the "pulse" of campus may be more fully communicated to these groups. PR personnel should not be expected to carry the full load in these areas. Students must work themselves in, responsibly.

And perhaps PR needs to emphasize process more. So much of the flavor of this place consists of what's bugging us, what ideas we are kicking around, what special weakness and failings we feel currently!

—Tom Harley



by Dan Kauffman

Mrs. Mary Grigsby enjoys being a perennial student.

Mrs. Grigsby unlearns to learn, appreciates student idealism

by Ruth Esch

"You reach a point in your learning when you can't be cynical anymore—you are just surprised that we've gotten through so far," observes Mrs. Mary Grigsby, now a senior political science major who entered college after some "thirty-plus" years.

Hailing from Ligonier, Indiana, where she was a librarian for eleven years, Mrs. Grigsby says that GC is like breathing a different air. "I've had to unlearn everything I had learned." She enjoys the "kids." "The wholesale condemnation of kids is wrong and I'm all for Students for a Democratic Society. I like the students' idealism and I'm sorry that they are bound to lose so much of it."

GC's Mennonitism bothers her very little simply because it says very little that a good liberal humanitarian can't say. She became a pacifist during her high school days after reading history of World War I. In her own unique "religious eclectic" way, Mrs. Grigsby is an existentialist. "I belong to the Methodist church but I'm more of a Unitarian."

The statement that "morality is what society makes it," expresses her belief that one of the things wrong with man today is that he has not internalized his own value system.

Looking at what is happening on campus, Mrs. Grigsby feels that she knows very little. Contact with students or professors outside of class — the latter for which she feels everything from enthusiasm to, putting it nicely, mere toleration — is minimal.

About GC's claims to community she points out that "any talk about community is ridiculous unless it is a community of the whole." But then the group solidarity on campus is only "natural." Concerning the charismatic movement on campus, she believes that kind of exression may be the only way for the church to survive.

Although Mrs. Grigsby regards education somewhat cyptically — our "community" of scholars does not meet the man on the street — she is still fascinated with everything from Egyptian history to espionage, who-done-it stories. One who-done-it author, Doris Mills Disney, has begun to moralize, and since Mrs. Grigsby does not believe it necessary at this stage to be moralized at, Doris is now out.

Her liberal arts education, which she does feel has been broadly based enough to be called liberal, has actually scrapped together and lended a few ideas to Mrs. Grigsby for the future. For one, she wants to write a science fiction novel on how the world population is going to be smothered to death in the next twenty-five years from air polution. There is one problem — would it be science fiction?

Next year Mrs. Grigsby will begin working on a master's degree in library science. Then she wants to work as a university librarian. When asked what hope she has for the future, she laughed quite seriously and said, "I hope that the talented tenth survive."

Co-sponsored by the English and history departments and the Afro-American Club, Mark Wagler, presently in graduate school in Kent, Ohio, will speak in Convocation, March 19, on Afro-American literature. The authors include Hughes, Baldwin, Wright, Ellison and Jones. Mr. Wagler became interested in Afro-American literature through his V.S. work in Chicago.

Burning issue . . .

Kurdistan struggles to emerge as a 'nation among nations'

by Joseph Salehi

Editor's Note: Joseph Salehi is Kurdish and has spent two years working in Cyprus for the U.S. government.

The Arab-Israeli conflict in the past two decades has always overshadowed the other burning issues of the Middle East. The Kurdish problem is one of these issues.

Kurdistan has been divided among five countries—Iraq, Iran, Turkey, Syria and the Soviet Union. Arable and rich in minerals, it is mainly for this reason that those countries have tightened their hold on this wild land.

Iraq's economy depends largely on the oil coming from Iraqi Kurdistan. Iran also boasts oil fields in the Kurdish area. Many agricultural products are a major supplement to these countries. Yet, Kurdistan is one of the poorest nations in the world.

The Kurds are Aryan—close to the Iranians. Their language belongs to the Indo-European family. The majority of Kurds are Moslem, some are Christian. Total population is about 11-13 million, forming the fourth largest nation in the Middle East.

Kurdish nationalism is emerging today as fast as most of those in the Middle East, Asia, Africa, America and Europe. For years, the Kurds have been fighting for the unity of their homeland. The effort was first started by the well-known leader, Salladin-Aubi, who defeated the crusaders.

Between 1925 and 1937 the Kurdish rebellion was crushed by the Turks several times. Many Kurds were savagely massacred in the same way as the Armenians. Between 1905 and 1945 many Kurdish uprisings against British and Iraqi rule were cruelly suppressed.

In 1945 the first Kurdish republic was formed in Mohabad Iran. It stood for about a year until it was invaded by Iranian troops. Following these years of struggle, thousands of Kurds were executed and thrown into jail. But they never gave up their hope for freedom.

In 1956 after the collapse of the Iraqi monarch, the Kurds were recognized in Iraq. This agreement did not last long, and in 1961 the greatest Kurdish revolution under famous Mastafa Barzani began.

The Iraqi army, supported by an air force, attacked Kurdistan, which had formed a unique guerrilla force of 20,000. All the Iraqi attacks were repelled and heavy blows were dealt the Iraqi army. Thousands of Kurds lost their lives as a result of Iraqi bombardment but in 1966 the Kurds dealt the final blow and forced government withdrawal. A peace agreement was announced between both sides, and the Kurdish nationality was recognized.

To wish for an independent Kurdistan is a hopeless idea at present. Since the Kurds have nowhere to turn for support, it is hard to fight five neighbor countries which are more or less on friendly terms with each other—at least when it comes to the Kurdish problem. The U.S. and Russia are also friendly with these countries.

To receive a certain amount of autonomy at cultural and administrative levels is the only hope for the Kurds. Unfortunately, they are the only people who have not received assistance from any quarter in their fighting. In spite of all this, the Kurds, well-known for bravery and pride, will continue to struggle for their freedom.

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Of cliches and chameleons . . .

Goshen High 'Skins win Regional, advance with 'fans' to Semi-state

by Dan Shenk

Last Saturday several friends and I went to Elkhart's North Side Gym to see the Elkhart Regional Basketball Tournament. Goshen High School, having won the Elkhart "Sectional" the previous Saturday, was participating in the end-of-the-season elimination match with three other sectional winners—Warsaw, Mishawaka Marian and Larwill. After disposing of Marian in a tough afternoon contest, Goshen's Redskins eased by Warsaw in the evening, 58-54 (in overtime), thus advancing to the elite "final 16" of Indiana high school basketball.

The regional win was pounced on by the city of Goshen; no Redskin team has "got this far" since 1930. Hundreds of town residents lined the streets as the victorious caravan of buses and cars trundled down Route 33, turned right onto Main Street and eventually pulled up at Goshen High School. A half dozen police cars escorted the entourage through the streets—and on the sidewalks "lawnorder" did not exist.

In the school gym more than 1500 fans had gathered to pay homage to the team. Each player in turn spoke a few words to the assemblage, followed by the head coach who delivered his "state of the team" address. By approximate count the various speeches were interrupted 37 times by "spontaneous" applause.

The excitement of victory was interesting to observe, but I was particularly struck by two aspects of the overall situation: first, the cliches of victory; and second, the hypocrisy of fans.

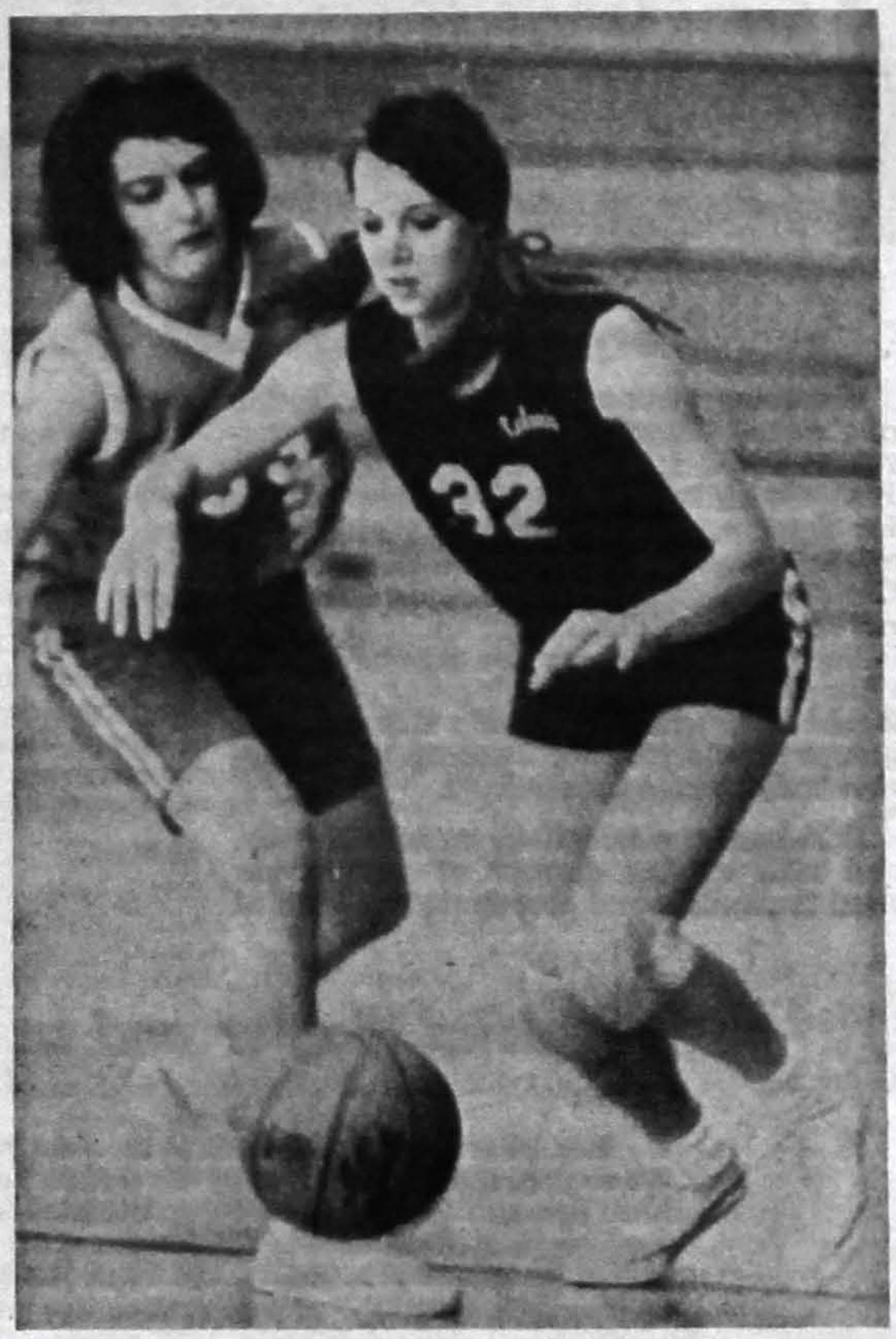
I wish, a bit facetiously, that sometime a victor could be described in terms other than "We sure have a great buncha guys (and/or fans)" and "You have to be a good loser before you can be a good winner" and "Just remember, the guys on the other teams put on their pants one leg at a time—so they're human, too. . ." Yes, I do "anxiously await a rebirth of". . .language.

In the second place I found both amusing and disgusting the actions of many "loyal Goshen supporters." The stereotype of such spectators is a man (o woman) about 40 years old, somewhat overweight and with a mouth like a megaphone. (Of course, under tourney conditions, the noise level is so great that these vocal fans torture only those in their immediate vicinity.)

At the end of the game and at the rally, I found it interesting to note, these fans Romanesquely applauded with contented approval; but in the heat of the battle "our friends under scrutiny" become literally quite rabid. Yelling at nearly everyone on the floor, they change their colors faster than an insecure chameleon. At one moment they'll scream, "C'mon, you Redskins, quit stalling around!" and five seconds later, after the easy lay-up, "That's the way to work for the good shot!" Or, during the game: "Why doesn't that idoit substitute?" And after the victory: "Yeah, Coach knows what he's doing all right."

These Benedict Arnolds of basketball do not confine their remarks solely to the Redskin ballclub. Throughout a game the referees of the contest are summarily informed that 1) they should invest in a pair of glasses, 2) the quality of their ancestry is of a lower order, and 3) they "won't be reffing this regional next year."

This Saturday the Goshen Redskins and their "loyal supporters" travel to Fort Wayne where the 'Skins will compete in the Semi-State Tourney. Here's wishing them well.



by Rachel Horst

Sharon Swartley and Calvin opponent contest for possession of ball.

Third Yoder North wins inter-dorm tourney

The miscellaneous sports parade is topped this week by the results of the Men's Inter-dorm Basketball Tourney. The fellows of Yoder Hall—third floor north—squeaked past the inhabitants of first and second floors of High Park, 46-45, in the final match to take first place in the single-elimination tourney.

This week marks the lull between varsity basketball and springtime sports. Track, baseball and golf will be getting under way soon—weather permitting or not.

Men's intramural tourneys still being fought out on an individual basis and in the spirit of love are table tennis, handball, badminton and, newly added, wrestling. Team volleyball results are also inconclusive because the tournament has barely started.

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Undefeated . . .

Girls' basketball team finishes season, 9-0

by Linda King

In a Sports Day at Purdue on February 22, the girls' basketball team defeated Indiana University and Indiana State University to post a 9-0 record for the 1968-69 season. Undefeated, the Leafs downed IU in an early morning game by a score of 65-31. Following a deadly rally in the first quarter by the first string, the second string entered the contest and likewise outplayed their opponents. High scorer in the encounter was Rachel Kauffman, scoring 17 points. Vicki Mester, a second-string "regular" also placed in double figures with 10 points.

In the second game, which pitted Goshen against ISU, the GC six tromped their opponents by an unbelievable 46-16! The outstanding defensive efforts of guards Rose Kettlebar and Sharon Freed and rovers Mary Hartzler and Jan Schrock held the ISU girls to a mere two points in the initial quarter and only four points in the entire first half. In fact, against this strong defense, the ISU girls were unable to execute any shots from the key during the opening eight minutes of the game. Goshen also dominated the boards, out-rebounding their opponents at both ends of the court.

Two volleyball games were also included on the agenda for the Purdue Sports Day. Goshen met Purdue in an early morning match without a great deal of 'warming up,' and fell behind with a cold 15-8, 15-6 losing score. However, in a second contest with Indiana State University, the Leafs emerged victorious with scores of 15-4 and 15-8.

When asked to comment on the '68-69 basketball season, Coach Gunden immediately replied, "I'm a little prejudiced, but I think we have the best team in the state". She described her undefeated team as being "strong in all areas of the game."

Goshen's "quick, alert" defense combined with her four-girl offense, all of whom were "capable of scoring heavily," was cited by Dr. Gunden as the basis for the highly successful season. An additional asset to the team's success was the backing of a 'strong bench.' Gunden commented, "Goshen was fortunate in having a good accumulation of players who were willing to work to develop their individual skills into teamwork to a really high degree."

Many of the Leafs' nine opponents also commented on the alert, fast game the GC girls played. Noted as outstanding were their quick passes, use of the fast break and excellent teamwork they displayed. Congratulations to a deserving team on an undefeated season!

Goshen College editorial page

The Record

Opinions expressed in Record are not necessarily those of Goshen College

Merger for SCA and Campus Church

For three years now since the inception of Campus Church, it and SCA have functioned at GC separately and independently. It seems a bit strange that a Campus Church for Sunday morning worship should have arisen completely apart from the Student Christian Association. Whatever the original reasoning, (dissatisfaction with an existing organization, or too narrow definitions of purpose) from this point of view it would now seem reasonable that the two groups should join and become one Christian body of campus students.

SCA has been essentially an activist body, and with varying degrees of success has tried to emulate and perpetrate the ideal of Christian service. Campus Church has tried to bring to the campus community participatory worship and fellowship with specific relevance to the GC student. Action and worship—the two parts, together make up the Church, yet now exist in separate structures.

The idea of combining SCA and Campus Church has been discussed before and is being considered now. We encourage the Campus Church Steering Committee, the Seminar on Campus Church, and the soon to be elected SCA cabinet to complete the merger.

C. K.

An impression of 'The Physicists'

By Adrian Powell

Superb is Durrenmatt's tragedy, for he accurately describes various pathological conditions (diseases) which exist in the game of politics. One disease is that those who have gained some power, lust after great power—and those who have some power tend to get more power. Another disease is that one should keep his probability level for trusting others at zero. A good rule is to trust and love an ally only between the periods when the violation of your trust can have no negative consequences. Thus, trust an ally only when your love and trust is meaningless. A third disease is that the world of politics is a game because major actors play with other peoples' lives (i.e. lives of masses and individuals).

Another disease, which relates to non-trust, is that there are different levels of identity. One can have a man whose first level is that of a black culturalist, whose second level is that of a police informer, whose third level is that of one who is trying to use the Man to annihilate black activist who will bring harm to the black community, and whose true identity is that he is a broke capitalist trying to make-it.

One may question Durrenmatt's accuracy, for the real thing at times gets more absurd than his description. Paraphrasing King Solomon, it is conspicuously accurate that those in the political, power world say:

We have long since been mummied in our spacecraft
Caked in filth

In our death's-heads no more memories
Of inhaling or exhaling honest statements.

John Wagler and us . . .

Editor:

This letter is to express concern for John Wagler, M.D., and the damage done to his person by the Goshen College Community. The "damage" resulted in his being dismissed from practicing at the High Park Medical Associates because of his alleged participation in the misuse of narcotics. The issue, it seems to me, is not whether John is "guilty" of pushing dope, but rather, the response of students and administrators in perpetrating rumors and isolating John and his family. All have shared in the perpetration of rumors if we have done nothing to combat them. It appears we deny an individual his personhood if he violates our concepts of morality. John is not John, he is a "pusher." Can we be serious in pointing—directly or indirectly—to the "faults" of a person and evaluate him solely on the basis of these faults? If we do, we dehumanize that person. Dehumanization has many pitfalls: one is that we neglect (at our own risk) the demands of love, love which does not allow a person to be pegged as anything but a person. Love which is kind dictates that I relate to John Wagler as John Wagler. Another is that we, the people who carry the rumor, take on the guilt.

We are dealing with a man. A man who refused to treat others as anything besides a person. A man who loves. His reward was a loss of faith by my community. The burden lies in both of our laps. Both must forgive.

Dennis Stahly

Mind's I

by Art Willis

Here at GC a few years ago the slogan "I'd walk a mile for a camel" was relevant—literally! However, as we have necessarily liberalized as an institution, the need for a mile hike has diminished.

Now with the Standards Study Committee working, we are gradually moving toward a more time oriented, open-minded structure; and that's good—not just for the smokers, but for everyone.

A rough draft of social standards has been released, to be met with various comment. My personal reaction to this: to liberalize in such a manner is good, but let's not be so paradoxical (ridiculous to some) in our approach. To say that "standards to be authentic cannot be externally prescribed or imposed" makes good sense. But to follow a statement like that with four thou-shalt-not's just makes a joke of the paper.

To emphasize the need for personal moral decisions apart from the accompanying restrictions would be most logical. But to combine the two is obvious contradiction. "Both parternalism and legalism in style or attitude diminish our ability to implement standards fairly and justly. . . such approaches are educationally unsound for they impede the development of self-discipline."

Well, either we have self-discipline or we have restrictions—what's it going to be?

The Desire for Penguins

sitting under the library steps one can feel the weight of the
whole institution - real academic pressure there right over your head-
ALL THOSE BOOKS!

and the air; my physicist friend explained to me the reason
everyone ends up sleeping in the library : "they recirculate the air—
same air over and over"
yes I can understand, it gets stuffy

but I'm dreaming under the stairs, having searched the whole campus
for battles to fight. . . finding none. . . a petty bicker there. . .
perhaps. . . but. . .
I would have thought I had been meant to unseat some Saracen with my lance,
to liberate the Holy land, to bring a Turkish empire
crashing to ruin!
I can feel my blood - it's hot- was I a barbarian perhaps?
fierce and dark, Hun or Visgoth,
pillage sack and debauch!
bankers fleeing down the street in terror before me,
raucous laughter in the temple

I used to play Swamp Fox in the backyard, drinking vinegar and water
I was Zorro, I was a knight with broom and garbage can lid

walking through downtown Goshen depresses me, grey sky and wet snow,
or blue sky and dusty street, it's all the same
recently now it's just like Christmas:
red and white banners over Main Street
"Go Redskins Go"
ah, these Goshenites are so passionate!
stop a man on the sidewalk, excuse me sir, what's your ambition?
"well. . . I have a car. . . a wife. . . a television set. . .
I think I'd like to die of cancer while playing
golf at the Maplecrest Country Club."
exactly. that's his true Desire.
and I remember the brick ugly high school-
inside the walls were pale yellow

"All writing is garbage," said Antonin Artaud
my heroes are dadaists and surrealists, swinging from chandeliers
at Paris banquets
shouting "merde!" at bourgeois literary ladies
"total assault on the culture!" screams Ed Sanders, head Fug
from the Lower East Side,
telling us about Tillie the Toe Queen from 42nd Street

standing on College Avenue I sense some stale odor of death
a prophecy: Goshen College will die of suffocation
Spouter Inn, the only liveable building on campus-
now there are mice with cancer in the basement
they want to make a parking lot out of it
excellent!
I watch and I see the Expert, the Deacon pressing buttons on
his magnificent stopwatch,
the Panel coming to a consensus,
the Man-Who-Thinks-About-Sex wiggling his fingers
"we just want to do the right thing"
"we just want to help you, kid"

"everything is trash" says Billy the Crazy Pope
for a month I explored the first faint startings of passion
I wonder now, what goddess has touched me?
and now—
suffice it to say that I feel impotent and incredible;
a passive condition which is not so much boredom because
there are so many things to watch

the Venerable (at least) Timothy Leary says
"you will have to learn to pray with your whole body"
goshen college why don't you dance, God does

so that I here announce
Student Demand No. 271

goshen college just one penguin please!
or a mad turtle perhaps in the plaza-
is that clear?

—Lynn Bender

public relations . . .

There has been some discussion among the college snack shop debaters that a conflict might exist between the moral ethics of a Christian college and her slickness in glossing over certain aspects which sound unpleasant to certain constituency ears. Mr. Zook replies that it is PR's job to "report on those things which uphold the objectives of the college." On inspection of these objectives of the college, one reads about development of the total person, the well-rounded individual, mentally, spiritually, physically, etc.

Question: Has anything ever happened on campus that hasn't in some way helped in the development of the total person?

—Jim Miller

Public relations is not just news reporting—it is an attempt to present an image of what we are ideally. PR does not, like news reporting, simply ferret out the unusual and spectacular and present it to the public. GC is portrayed by things which happen in the light of the ideals of the institution. It is the job of PR to present the main thrust of the college, not just emotionally charged incidents or undeveloped ideas.

The college as a community is much like a family. When a child has done something bad and gets spanked for it, one doesn't run to tell everyone what has happened. So PR does not broadcast our internal difficulties. When the child receives a scholarship one wants to tell the neighbors. So PR tells of the good things at GC. In the same manner the protection of individuals must at times take precedence over the welfare of the institution.

There exists a great distinction between written and verbals types of PR. When one writes in the Bulletin of an event or a decision one has difficulty interpreting the nuances and background of this happening. Thus writing must stick to more strictly informative, unemotional topics. It must bring out the ideal the college is working toward. Verbal PR can be much freer and more open. The contact on an interpersonal basis allows one to elucidate more fully the nature of controversial events, while the printed word does not affect the give-and-take so necessary to achieve understanding of an issue.

Another important thing about PR is that it must deal with that which has already materialized. To talk about something in process is to convey the unknown. Results, final products, matter. PR deals with these. A good example of too much emphasis on planning and thinking versus results is the handling of SST. PR gave SST a lot of attention while it was being formulated, so now when the operation is in full swing many PR outlets are saying that they're tired of so much SST material.

Of course PR is not just what emanates from the basement of the Ad building. The role of students in PR, even informally and unknowingly, is extremely important. Their contacts and actions say more than all the Bulletins PR can put out. Students can also join in the professional PR of the college. More students should be taken to alumni and church meetings. This verbal contact can bring much understanding. Student participation in producing the Bulletin has met with little success. Students seem to lack the time and sophistication to work efficiently in this area.

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—J. Robert Kreider, Director of College Relations, as told to Phil Rich.

Merv Zook, Director of Communications

When one enters the headquarters of the Goshen College Propaganda Machine, (on the left at the base of the stairs in the Administration Building) one is not over-awed by great structural efficiency, luxurious surroundings, nor excess of financial resources.

Public Relations is one of the least known aspects of the college community, and the one which seems to be the least defined. From interviews with various PR personnel, several definitions have been observed for Public Relations.

Ray Sala states it is "to try to interpret to our constituency how Goshen College is relating to its stated purpose as elaborated in the Goshen Collge Handbook."

Says Merv Zook, "The Public Relations office is to inform the constituency and to serve the other college offices. Public Relations is performance plus reporting."

Public Relations places great emphasis on viewing college life in the broad panoramic view, at taking looks at the long range goals of the college, at putting things into perspective and relaying these time-hewn insights to the average reader. Since it is the view of the PR staff that most students are either too busy, too involved or else too immature to obtain these insights, they see a limited future for mass student involvement in the PR Program. Only two students assist Mervin Zook with the production of the GC Bulletin. Rather than a source of guidance, students are seen as both a news-making and news-receiving part of the Public Relations environment.

"Public relations" for many persons conjures up visions of straight-laced, conservative, unflexible, non-visionary, organization men concocting bland, over-nice, glittering generalities about Culture-for-Service College. PR is seen by some as little else than the art of sophisticated lying; by others as a case study in paranoid schizophrenia. PR personnel then qualify as either criminal or perverts.

The "new left" thrust of our generation is especially prone to take this view. Our love of mankind is matched only by our intolerance of men, PR type men particularly. We lust to "tell it like it is" and to be "honest." And we harbor an intense distaste for qualification and for ambiguity. We demand the absolute truth (as if we had the slightest notion of what that meant) or nothing at all. Perhaps, in short, we refuse to accept the world as it is. We refuse to accept the moral nature of the universe as incorrigibly ambivalent. We combine the self-righteousness of the Pharisee with the enthusiastic indignation of the zealot. So we have a "generation gap" type prejudice against PR in the first place.

We should make an effort to encounter PR people as people in an extremely difficult position. A position wedged between the college and the college constituency can't be expected to be comfortable. In several ways PR represents tragic modern man. Being boxed-in, creativity cornered like a bear brought to bay. The necessity of walking with stiff, self-conscious, short steps rather than strong, bold strides. The enslavement to carefulness. A resignation to cramped finitude. Working a lot to do a little. Empathize.

Especially in the case of a publication like the **Bulletin** PR can be defended. Not so much from the standpoint that it paints a vividly accurate picture of life at GC, but from the rather idealized approach that it meets the needs of a certain type of constituent. If we try to tell this type of constituent "how it really is" we probably have an uncommonly difficult time in keeping them off our backs. The **Bulletin** type of PR preserves a freedom of action for those of us on campus, to work at our problems without a great deal of outside interference.

In other areas PR is less defensible. Its view of the college is one which leans toward rather obsolescent Board of Education constitutions and catalog statements. A tendency to see college as a hierarchical family arrangement rather than the emerging view of GC as a community with broadly based power and responsibility—a relationship not of father-to-son but of brother-to-brother.

PR may not have sensed fully the potential possibilities (and present fulfillments) of Community Government, General Education Seminar and the sundry proposals for change being concocted and discussed.

And though PR realizes that students are important in the communication of the College image, there seems to be a lack of confidence (perhaps justified in the past?) in using students a great deal. Students (through Community Government?) must take the initiative in this area, proposing plans by which they can be more involved in meeting both the constituency and prospective students, so that the "pulse" of campus may be more fully communicated to these groups. PR personnel should not be expected to carry the full load in these areas. Students must work themselves in, responsibly.

And perhaps PR needs to emphasize process more. So much of the flavor of this place consists of what's bugging us, what ideas we are kicking around, what special weakness and failings we feel currently!

—Tom Harley

Justice is the product of everyone staying in his place . . .
Plato

The GOSHEN COLLEGE Record

Do you have scruples?

VOL. 70 — GOSHEN COLLEGE, GOSHEN, INDIANA 46526, FRIDAY, MARCH 28, 1969 — NO. 12

MAR 28 '69 MENN. HIST. LIBRARY ASSOCIATED MENNONITE ... IES

301 GC seniors observe graduation rites April 12-14

by Jane Byler

Monday, April 14, marks the 71st annual commencement at Goshen College. Three hundred one seniors will participate in the ceremonies.

Dr. William Spoelhof, president of Calvin College, Grand Rapids, Michigan, will deliver the commencement address entitled "Christian Power."

Spoelhof, who taught history and political science at Calvin before his appointment as chief executive officer in 1951, received his Ph.D. from the University of Michigan.

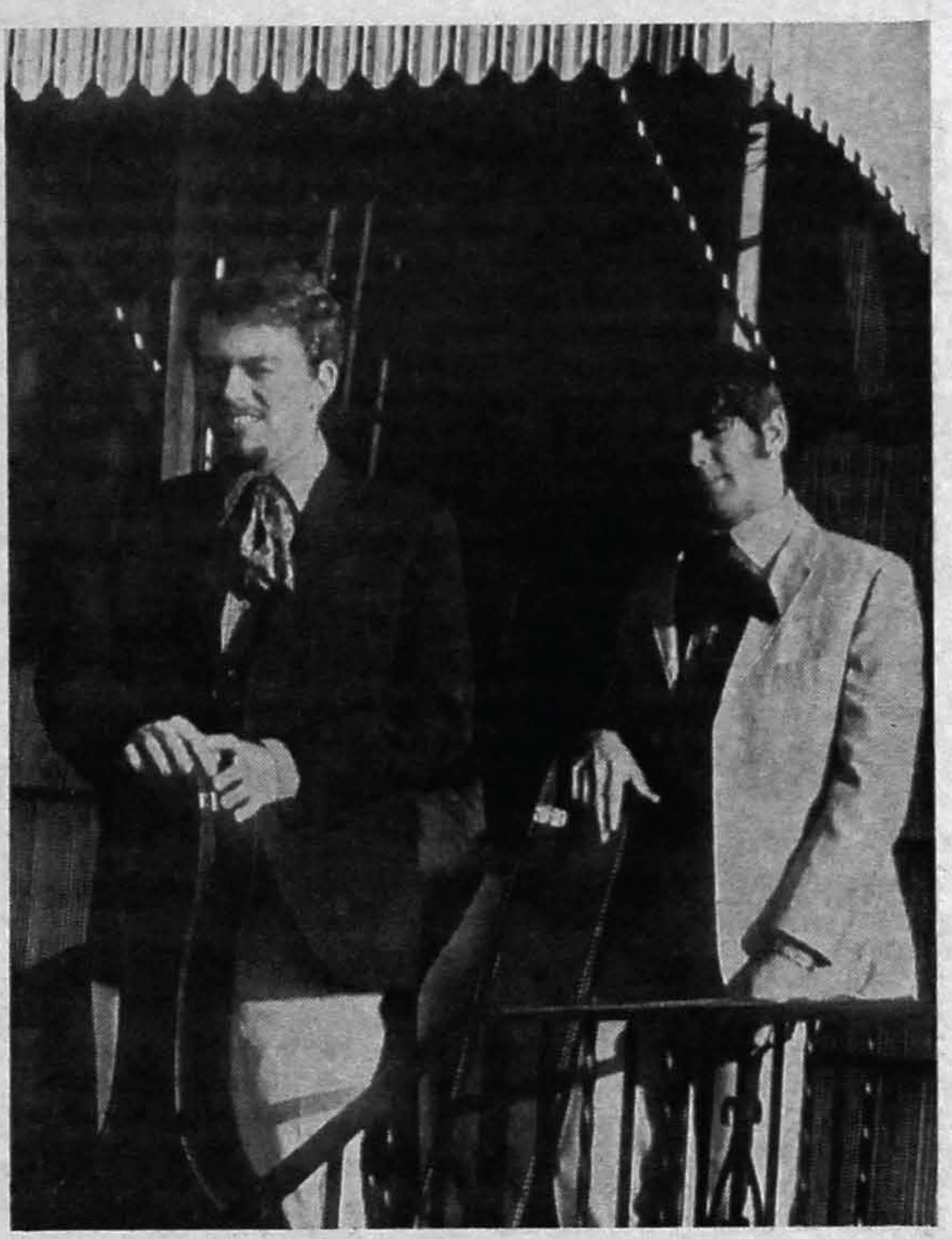
Week-end activities which culminate in the ceremony on Monday will begin at 7:00 p.m., Saturday, April 12, in the Union Auditorium when the Collegiate and Chamber choirs, accompanied by the GC orchestra, will perform St. Matthew's Passion.

The senior nurses present their class program at 2:00 p.m. on Sunday, April 13, in the Church-Chapel. In the traditional manner, they will receive their nursing pins, and a short presentation revolving around a reflection on life has tentatively been planned.

At 3:30, President Mininger will receive seniors and their parents in the Fellowship Room of the Church-Chapel. Then at 8:00 p.m., President Mininger presents the traditional Baccalaureate sermon.

10:00 a.m., Monday, brings the week-end and 301 Goshen College careers to an official end with graduation ceremonies in the Union Auditorium.

Alumni activities, in the past conducted in conjunction with commencement, will be observed instead Saturday, June 7, along with the 75th Anniversary Convocation and dedication of the Harold and Thelma Schrock Plaza.



by Gail King

New Rising to tour

From April 15-25 the New Rising, a GC vocal group, will be performing in parts of Minnesota, Iowa and Canada. Jim Yoder and Dale Osborne will join Lynn Smith and Randy Noe, two members of the original group, for the ten-day tour.

On tour, the New Rising will spend the daytime hours in high schools. In the evening they will perform for church audiences. Ray Funk, traveling with the New Rising, will serve as narrator during the evening programs.

The New Rising's repertoire will offer a variety of songs ranging from folk hymns to protest songs.

Communal life . . .

Seminaries to create community of faith and scholars as context for study in fall

by Phil Bender

The creation of a community of faith as well as a community of scholars will receive central emphasis when the Associated Mennonite Biblical Seminaries inaugurate a restructured program in the fall of 1969.

A two-year study of the meaning of theological education in light of the Mennonite tradition has culminated in a new model for the seminary's educational program. Stressing participation and personal experience in communal Christian life as the context for seminary study, the new program represents a shift away from the traditional emphasis on academic study of theology and the church. Although seminary students still must pursue courses in doctrine, church history and homiletics, their participation in small groups, chapel services and with visiting church personnel will receive new significance.

The reevaluation of the seminary program originated in December, 1966, when a seminar consisting of Dean Ross Bender and six members of the Goshen and Elkhart seminary faculties began to explore how best their institution could fulfill its mission in the coming decade. Supported by a grant from the Lilly Foundation, members questioned how the distinctive Mennonite vision of church life could be incorporated into a more dynamic and relevant educational program.

The resulting model places central importance on the student's "experience in Christian community." To stimulate this experience, the new program contains three elements: K (Koininia) groups, forums and chapel services.

A smaller number of students and a faculty adviser will constitute each K-group. Designed to enable participants to "experience church" in an intimate personal context, the groups, according to Dean Bender, hopefully will remove barriers to interpersonal communication and will deepen the student's self-examination and evaluation of his particular skills.

Along with the K-groups, weekly forums involving the entire seminary community will be held. Devoted to fellowship, exchange of ideas, and occasional exploration of a particular topic, the forums, according to Dean Bender, will provide a context in which the seminary as a Christian community can relate to such moral and ethical issues as war, race, poverty and violence.

Regular chapel services will supplement the K-groups and forums by providing a structure for the corporate worship life of the seminary community.

In addition to an emphasis on personal and corporate experience, the restructured seminary program includes a "theological center" featuring non-seminary but church-related resource personnel. This aspect, according to Dean Bender, represents an effort to engage students with individuals possessing the "real credentials" of church life and ministry. Such persons as pastors, missionaries, relief workers, theologians and ecumenical figures will reside continually on campus to provide students with role models on various aspects of church life in addition to offering a broader persp ctiv of theology and introducing new forms of ministry.

The restructured seminary program, according to Dean Bender, represents the seminary's awareness that actual experience of Christian community is as crucial in theological education as academic study. Furthermore, he believes through the ecumenical and transcultural programs Mennonites will "move out of their ethnic skin" by embracing a broader conception of the church and the people of God. By emphasizing the church and church experience rather than the university as the context for theological education, he believes that the seminary in the coming years will succeed in instilling into its students the vital sense of commitment necessary to effectively minister the gospel.

Faculty to evaluate draft on standards of GC life

by Ruth Esch

"A problem now is that reality and what is on paper are too far apart," says Dean Liechty, executive secretary of the Standards Review Committee, but "there is a place for ideals and there is nothing terribly hypocritical about stating them."

The above complexity is one of the problems facing the Standards Committee. Now in the second revision process to be presented to the faculty next week, the Standards Committee has more opinion on which to proceed since their first draft.

Following the student forum concerning the "Standards of Life" statement put out by the committee, Chairman Brad Boyd stated that he expected some to say it was too radical, which they did not. He also believed that many had "missed" the first two parts on the philosophy behind the statement.

On the third part, or "Our Present Specific Standards," discussion on the rule that dancing would not be allowed on campus dominated the forum.

Other criticisms received since the forum include what some call the "gross individualism" of the first draft in which there would no longer be occasion for "institutional disciplinary action." Another is that it does not express a sufficient sense of caring for the off-campus behavior of students and that in becoming non-paternalistic, we may be failing "to discharge our general educational responsibility and our Anabaptist theology."

One student counteracts the above: the ideas "may be hard to achieve but I don't think the love idea should be thrown out, because love has to be striven for." And committee member Dan Leatherman points out that we "can't have a completely perfectionist college before we begin with the community."

Dean Liechty suggests that if the new philosophy is accepted it may affect admissions. "Up to now we're on a contract theory and it may be that we need to ask people to make a commitment to this kind of philosophy."

The committee will take all the criticisms received so far into consideration in the revision. After it is presented to the faculty, the committee begins a third and final revision. This will be presented to Senate for approval after which the "Standards of Life" statement will be given to the President who will present it to the Board of Overseers. The Board of Overseers may then accept or reject it as future GC policy.

UN and U.S. . . . .

Senate to vote on flag proposal

by Loretta Yoder

A "Recommendation on the Flying of Flags at Goshen College" was proposed by Pastor Harold Bauman at the Senate meeting on March 19. In his statement, Bauman recommended that the College display both the U.S. and the UN flags "in an appropriate place outdoors on campus."

Although realizing that the symbolism of a flag means different things to different people, Bauman said "certain meanings may be held in common by many persons" and proceeded to state general feelings that U.S. and UN flags evoke.

The proposal was pursued by a discussion, mainly between representatives of the Administration, concerning the necessity and implications of flying flags. Professor Leatherman pointed out that the issue had come up before and was defeated for various reasons—for instance, because general feeling would rather see the UN flag above the U.S. flag which, of course, is illegal.

On the other hand, Bauman felt that the display of flags would be beneficial since it would speak for those persons "who feel definitely about the flag." He also stated its need since some people have received the impression that we on campus do not respect our country. Dean Liechty favored the proposal, indicating that it would not mean acquiescence to

(Continued on page 2, col. 4)

by Dan Kauffman

In what you call your basic confrontation, seminarians Galen Yoder and Verlin Miller rap and dialogue at the IPF convention as they come to grips with the Anabaptist vision, hassling over—who are we, where are we going, and (for extra credit) what is truth?

Communal living proposal approved

The experiment in communal living proposed by students Tom Harley, Carol Beechy and Jim Rempel was approved by GCCG senate March 12, and accepted by President Mininger March 21.

The proposal as stated calls for 10-15 students, male and female to live together with a faculty family in one of the college-owned houses. Participants would live within the group during the 1969-70 fall and-or winter trimester making it possible for students returning from SST to take part.

Students selected will hopefully be from a wide diversity of experiences and backgrounds, and will need to be truly committed as a brother to his fellow man. The standards and discipline of the group will be made upon a small group rather than institutional basis. Problems must be confronted by the whole group and members must be willing to accept the majority consensus.

A working committee, composed of Dan Shaffer, Everette Ersery, Bob Crossgrove, Mary Rich, Carol Beechy, Tom Harley, Jim Rempel, Dean Liechty and Dr. Atlee Beechy, was appointed by the senate to put the experiment into action. The committee will be responsible to coordinate the financial arrangements, select participants, find proper housing, consult with the Dean on course credit adjustments for group members and faculty teaching load adjustents, and to make any other arrangements necessary for the implementation of the proposal.

IPF 1969 explores meaningful revolution

by Dean Jost

Revolution is rolling, turning, spinning. IPF 1969 was for many of us an experience of revolution: of rolling from talking revolution at the Continental Hotel, to seeing what it is up against at the ABM hearings, to living cultural revolution in the streets of Washington; of turning in new directions and toward new thoughts; of spinning in the beautiful meaning of dialogue and beautiful Washington. But IPF was also, for me at least, a time of integrating, clarifying and setting down some thoughts on the meaning of revolution.

It goes without saying that the world is in revolution, and it is becoming increasingly clear to me that there are three interrelated but somewhat distinct revolutions involved. The first of these is the revolution of redistribution.

The contemporary world is one with great areas of poverty and impotence with pockets of affluence and power. Much contemporary revolution is being directed toward achieving a just distribution of wealth and power; toward destroying American (and Soviet) exploitation, racism and world domination. This is what much of the third world revolution is about. This is the revolution the Melville's and the third world representatives were talking about at the conference.

But this revolution, though necessary, is in the final analysis rather superficial. It presupposes no basic change in value systems—only taking from the rich and distributing among the poor. The second revolution is more basic: the revolution of Western consciousness seen best in modern existentialism and phenomenology and in the Weltanschauung of the typical garage mechanic and student.

This revolution is basically a turning from God to man as the source of truth, from idealism to existentialism, and from a belief in absolute truth to nihilism. It is reflected in a philosophy of "do your own thing," in a rejection of any kind of authority, in a rejection of education. It is what much of the new SDS is all about.

It is in the idea that no one has anything to tell anyone and that authority is per se bad. It is the existential despair of fighting because one must fight, not knowing why. It is the necessary end of middle class affluence. It is a radical change in consciousness which makes it impossible for the establishment to understand the revolution, but it is also the logical outcome of the thought of the establishment which makes them powerless against it. This is the revolution which the representatives of the SDS resistance at the conference to some degree represented.

The third revolution is that which Dr. Kraus and Dr. Augsburger were talking about. It is the revolution which consists in a radical change in an individual or in a community (but not in a society) which makes its life meaningful. It is the turning away from plastic American culture to ethnic consciousness for the American Black, it is the turning of the Anabaptist to his historical heritage, it is the turning from self to community, it is the turning from nihilism to existential discipleship, it is, most basically, what Christianity means by conversion.

The first revolution must be completed, the second understood, the third lived. IPF 1969 was a basic step in all three directions.

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UN and U. S.

(Continued from page 1)

all policies of the U.S. government, but that we are nevertheless "loyal."

Dean Kreider noted that there are many other ways of reflecting our ideas and beliefs, but this would be another attempt through a symbol. He described it as "seeking through a symbol to create in itself a very complex message."

In spite of the discussion, many of the senators were hesitant to vote and expressed instead a desire to discuss the idea with the constituency. Due to the general feeling of uncertainty, voting on the proposal was postponed until the Senate meeting on March 26.

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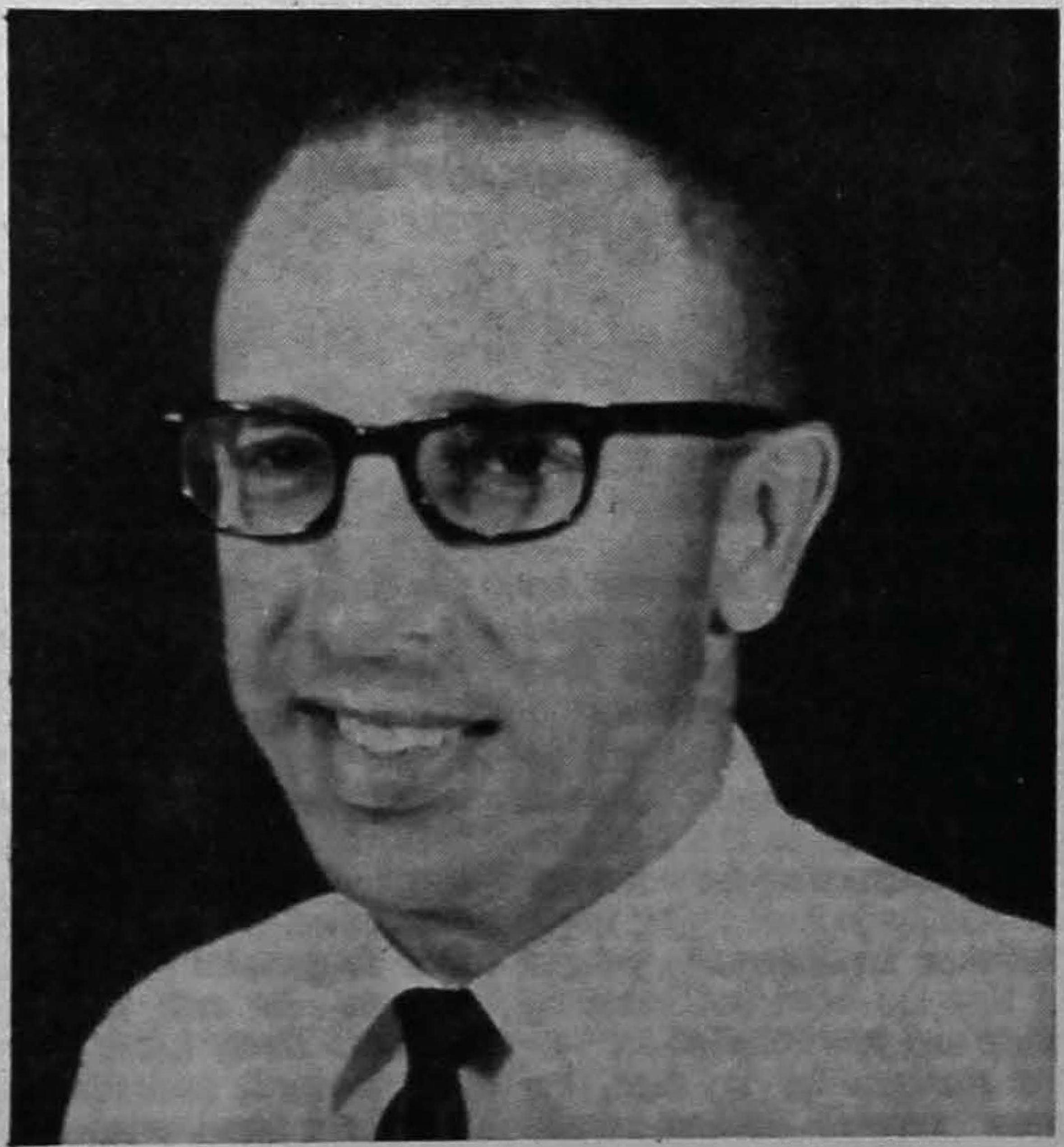

Julie Smucker at her home in Goshen last summer.

Cheap as lifting a thumb . . .

Julie Smucker finds Barcelona place of warmth, history, cafes

by Julie Smucker

A Junior Year Abroad has many things in common with an SST experience judging from what we see in **Record** and hear through letters. But the place again is different—as are the opportunities. One of the greatest parts of Strasbourg is that (even for girls) getting away from it for a weekend to go to Paris, Zurich, Heidelburg, etc. is no more expensive than the lift of a thumb in warm weather. And in rainy, cold weather, when time is definitely limited (before exams) and one feels the need to go farther—say to Barcelona—"the train system in France is the best in Europe" I am told.

It all begins with the Strasbourg send-off: Spend two hours in the bank working up steam waiting to cash a check—as the rich Strasbourgeois push their way ahead. Run to Chris's, hair freezing in the rain. Leave her with unfinished errands—buy some chocolate bars and oranges at SUMA. Hurry home. Dee and I lug our suitcases to the bus stop. Nice controleur—we can get off in the rear. But black coat, gray hair, tight determined lips and a big stomach bar the way. Sometimes you know when you're beat! We wait.

Run to the next stop. When the bus comes I tell Dee, "I'm gonna push too this time—Don't wanna miss the train!" "Oh, I'm gonna wait," says always police Dee. Whoosh! A pitiful high moan — "Joooolie." The door snaps shut and away we go leaving poor little Dee and her suitcase lonesome on the curb. She looks so funny with her mouth open and her forehead all puckered up! Laughing to the accompaniment of cold stares, I try to keep the bottom half of me and my suitcase from wrecking everybody else's shins as the top of me, suspended from a leather strap, swings in circles when the bus careens around corners, jerks to a halt and starts with a bound. Descent at the station.

"Bonjour, Eveline!"

"Where's Dee?"

"She'll be the first one on the next bus."

"Oh."

"I'll get the tickets." Dee arrives, rather ticked. But soon we're all very high and laughing over our various mornings. "Voila les billets, mes enfants." "Merci."

On the train we look through the stuff Jean Claude gave us: a copy of **Spain on 25 francs a day**, a gift of candy to his girlfriend and numerous suggestions.

The trip begins: On the train—have a delightful time cheering up a French girl returning to the university in Lyon after an "extended" vacation skiing in the Black Forest. Shiver through the dark hours, too cramped to sleep.

Morning brings a new world—a glimpse of the Mediterranean, a land of sun, terrace farming, low white houses with red tile roofs snuggled in villages by the sea, and finally Barcelona.

Our key to the city is Jean Claude's French-speaking Spanish girlfriend, Montserrat, who has no classes because of the two-month strike at the University. The girl is dark, sophisticated. With her guidance the city becomes a place of warmth, history, cafes that are "sympat" and Spanish art. She doesn't talk a whole lot, but her pleasure at finding that we like the simple things as well as the more sophisticated is obvious.

The first night we visit the Cathedral and surrounding Gothic quarter—the atmosphere is a little like Chicago's Old Town only more so—palm trees, lacy Spanish lights, an international air—Swiss hot chocolate with whipped cream, the port where Columbus rises high on a pedestal, a cafe on a side street where we eat (as one would eat French fries) little tiny fish—head, tail and all. They look like the hot grease froze them in their last twist of death agony. And their spines are so **crunchy**—the white wine tastes very good. The decor is sausages, bottles of booze, a wine bottle in the shape of a pig.

A somewhat "happy artist hands me a picture he's sketched of me and leaves in the best of spirits after we communicate in the mixture of German, English, Spanish and French. As we talk together the cafe comes to life in the background. Kids come in—girls and guys—dressed in expensive, carefully-cut styles. Groups form and go out. Tramp and soldier sit side by side at the bar and talk various Spanish dialects. It's time to leave.

Another day, we see the Pueblo—a reconstructed Spanish village. Then there's the Picasso museum—churros and chocolate—Gaudi's Church of the Holy Family— "You really can't say whether you like it or not."

When money runs low we eat at the University Restaurant and play poker with the girls in the dorm to the tune of Joan Baez. "We don't understand the words," says one girl, "but we think it is good that she lives the way she sings."

Having met Montserrat, we can't leave Spain without seeing the monastery after which she is named. A light rain has begun to fall. Inside, the church is dark and impressive. We seat ourselves quietly in a back corner of the almost empty building and watch the beginning of a Spanish wedding.

Later we decide to find a place to eat. It is raining harder. We spend an uncomfortable meal making an obvious decision—one place we'll never hitchhike to again is a mountaintop for tourists in an off-tourist season and a cold rain with scarcely enough money to buy a hot meal. But in the parking garage, Ev and I encourage Dee with gentle shoves to try out her Spanish on a guy who looks like he's at least leaving the mountain top. I don't think he ever saw a funnier trio.

The train trip home is somewhat less than exciting. Our last pisetas go for pastry, oranges and a good-bye gift to Montserrat. The only other person in our compartment is a girl from the Midi. She doesn't exactly raise our spirits "I live in Strasbourg to be far from my parents. Just passed a vacation with them here." And a little later, "I've lived and worked in Strasbourg ten years—and I **hate** it. The people are so cold. They make fun of our **French** accent. And always Alsacier sausage . . . My father and mother fixed a big meal —with steak — just before I left. It brought tears to my eyes."

Then Dee gets sick and the nightmare . . . ends when we reach home and find **mail**!

"Write Julie." "Are you still living?" "Wouldn't mind hearing from you."

Italy in five weeks!

Committee to investigate peace studies program

by Gail King

Professors C. Norman Kraus and J. R. Burkholder are currently working on a proposal that would call for the establishment of an independent peace studies program at GC. Such a program would be directly concerned with education in the area of non-violence, Christian love and peace. It's focus would primarily be upon the theory and philosophy of non-violence within the Christian Anabaptist tradition.

Having developed over the past couple of years, this proposal, Burkholder and Kraus feel, is especially timely and important now when there is increasing national concern over violence and social change and since there is growing disillusionment with non-violent methods among groups trying to effect social change.

However, Professor Burkholder pointed out that within this atmosphere of unrest and dissatisfaction, more and more work and study in psychiatry, psychology and related fields is showing that non-violent methods of love are really the only effective ways of producing change within people. Thus, Burkholder argues that the need to study love, non-violence and peace in the academic community is not merely Christian idealism but is a scientifically pragmatic approach to building a just social order.

At present, only one course—War, Peace and Non-resistance—is directly aimed at a study of non-violent love. Other courses such as history, religion and psychology, according to Burkholder, touch on this matter but do so primarily out of the personal concern of the instructor. A separate peace program would possibly offer additional courses in the theory and philosophy of non-violent love, and in the developments of scientific studies of non-violence in society. Courses in the sociology, history, theology and even in the literature of peace could also be included within such a program.

A peace program at GC, Burkholder said, would hopefully work with the MCC Peace Section which now has one person working full time in peace research. Together, these two groups could form a centralized organization providing leadership in peace studies, research and writing for the Mennonite church as well as for Goshen College.

What is needed now, says Burkholder, is money and time to work out more of the specifics of the proposal. Similar programs now in action in other colleges will need to be studied in greater depth. Students Phil Rich, Jim Rempel, Carol Beechy and Larry Miller are beginning now, along with Dr. Calvin Redekop and Professors Burkholder and Kraus, to set up a preliminary planning group to explore specific means of implementing a peace program within the GC curriculum. Preliminary work possibly will be conducted in a third-trimester seminar.

Mennonites have always known biblical values, said Dr. Burkholder, but they have not always been sure if they are effective out in society. Now, he said, we must bring the two together.

The Goshen College Record

Published biweekly during the school year of Goshen College. Subscription rate is one dollar per trimester. Second-class postage paid at Goshen, Indiana. Postmaster, send Form 3579 to the Goshen College Record. Goshen College. Goshen Indiana 46526.

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MONTGOMERY WARD

Downtown Goshen

gc deserters

Jane Rupp plans to make her decision about returning to Goshen after her summer SST experience. She is tentatively planning to transfer to Ohio State. Jane's biggest dissatisfaction lies in the fact that there is "no way to meet people" and "nothing to do." She realizes, however, that if she transfers, she will never have the close friendships she is experiencing now, which is a drawing card for Goshen. Finances are also a consideration, as well as the fact that Jane has lived in a community similar to Goshen all her life and would like a change.

It is difficult to be articulate when asked to verbalize one's motives for making a change in schools. Some students are pulled, others are pushed, and most are some of both. Several transferees state "lack of social life" as the pushing force which directed their decision. But is it really lack of social life that caused the frustrations? Might it be that at Goshen College lately, the proportion of questions to answers has gone up, that when traditionally accepted norms are attacted and nothing put in their place, void is created and frustration set in?

–Jim Miller

Ed Yoder, Rosemary Eash, Jane Rupp

Don Smucker: I think Goshen College is too expensive, and I find it difficult to believe that one fellow can get caught drinking and get kicked out when another fellow decides he wants to burn a flag and not a darn thing is done about it.

Connie Maibach plans to transfer to Akron University. Number one reason is Goshen's social deficiency, as well as financial and academic reasons.

Brenda Burkholder: Goshen College just doesn't offer what I want. I feel that I'm being intellectually exploited.

Ed Yoder: There's too much emphasis on academics. I can't find the time to really interact with other students. I came here anticipating a unique institution, but after being here one year, it doesn't appear to be any different than a non-Christian college. A Christian institution should be unique.

Rosemary Eash: "I feel that there is a lack of sincere concern toward our personal moral obligations." She plans to go to Eastern Mennonite College because of friends who are there, and because she wants to get into a different geographic setting.

Pat King, a sophomore planning to transfer to Ohio State, gives four reasons for leaving: she wants to specialize in Home Economics and cannot get the training she wants here; she wants the experience of attending a large school since she has always gone to a small school; education is cheaper at a state school; and the chief reason—she feels that there is more going on socially elsewhere.

Diana Wilkinson

The Curiosity Shop

Maybe someday, people, your myths
will come true,
(and students free.)
in this God . . . .
Blessed and Ana-B (dismal) Community.
But meanwhile pr(a)y on thy Pandoric Box,
(before Hope dies.)
And the Evil therein breaks the lock.

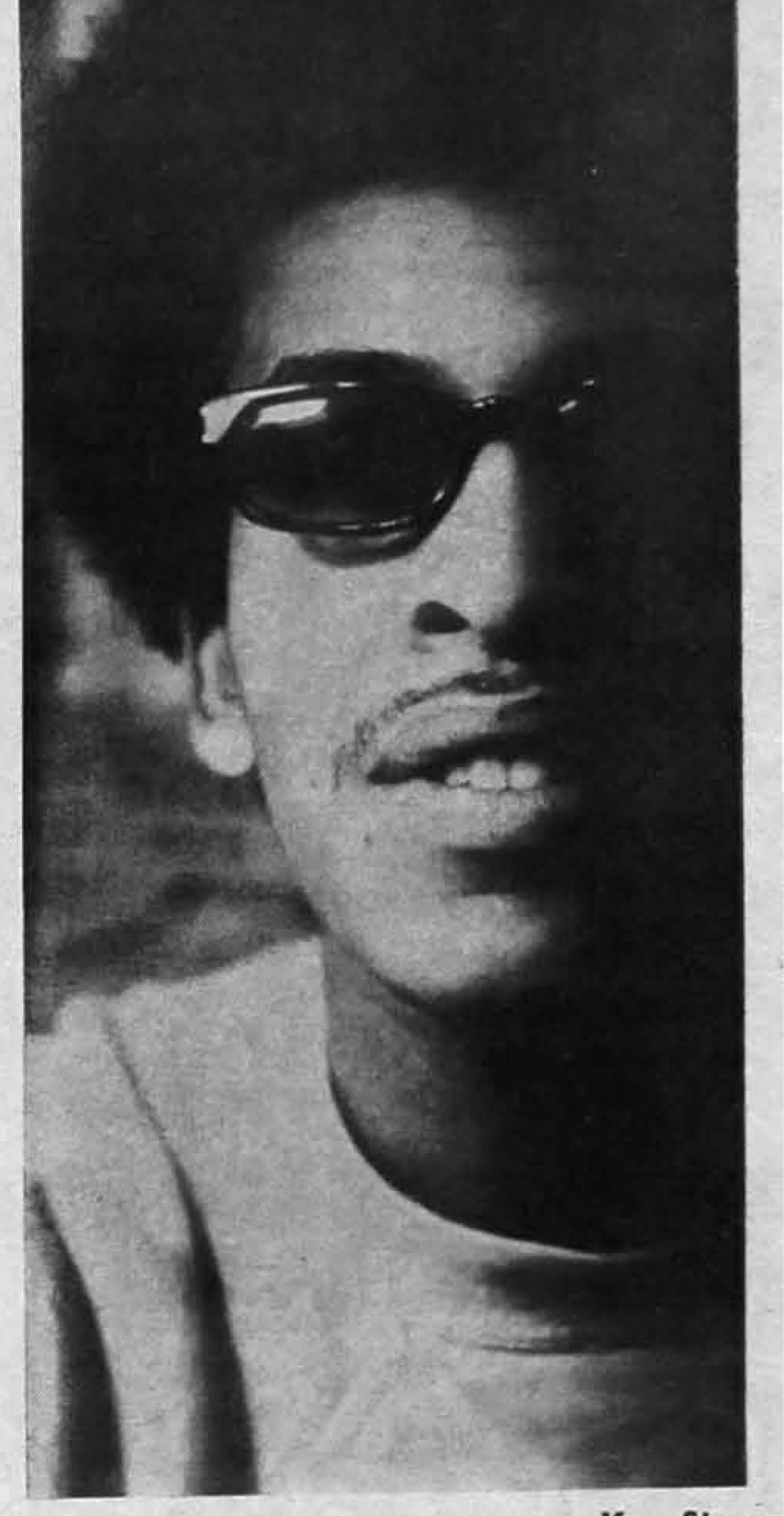
—Diana Wilkinson

Jean Swartley and Mary Schertz, sophomore roommates, are both planning to leave after this year. Their chief reason is that they want a break from school to try to decide what they want to do. Finances are also an issue for both, and the fact that Goshen is "dead" socially. They are not sure whether or not they will return to Goshen after a year out.

Mary Ann Birky plans to come back for SST in the fall but will then conclude her Goshen experience, although she is only a sophomore. She plans to be a secretary and has already taken all of the business courses offered at Goshen. She, too, regards Goshen as socially deficient.

Barb Coffman: Goshen College is too expensive for me and I think it stretches to extremes this idea of intellectualism.

Susie Leatherman: I can't stand petty rules. I particularly don't like the continual emphasis put on 'black' and 'white.' People are People.



Ken Sims

Linda Miller is transferring to a college back home, hoping to major in Elementary Education. "Social activity on campus depends too much on knowing the right person." She complains that there is not enough interest among students towards activities.

Ken Sims: I just don't feel comfortable in this kind of superficial environment. Why can't our morals guide us rather than an institutionalized value system?

Linda Robinson: I feel Goshen College is socially disappointing because the kids are allowed to do anything. As far as being a Christian school, it might as well be a state establishment.

Anonymous: "I can't relate what I'm learning to real life."

"Goshen is a go-between—between high school and higher education."

"I can't function fully among hypocritical people."

"There's too much stress on academics."

Bananas, bananas, bananas. "Wouldn't you like another banana, Mike, it's not rotten, just ripe. "—a favorite phrase in our little 25-passenger bus, as we toured the Ruins of Capan, Puerto Cortes, Omao, Tela and, of course, a banana plantation, fording two creeks and a river—you've got to be brave.

—Sue Hartong
—SST Honduras

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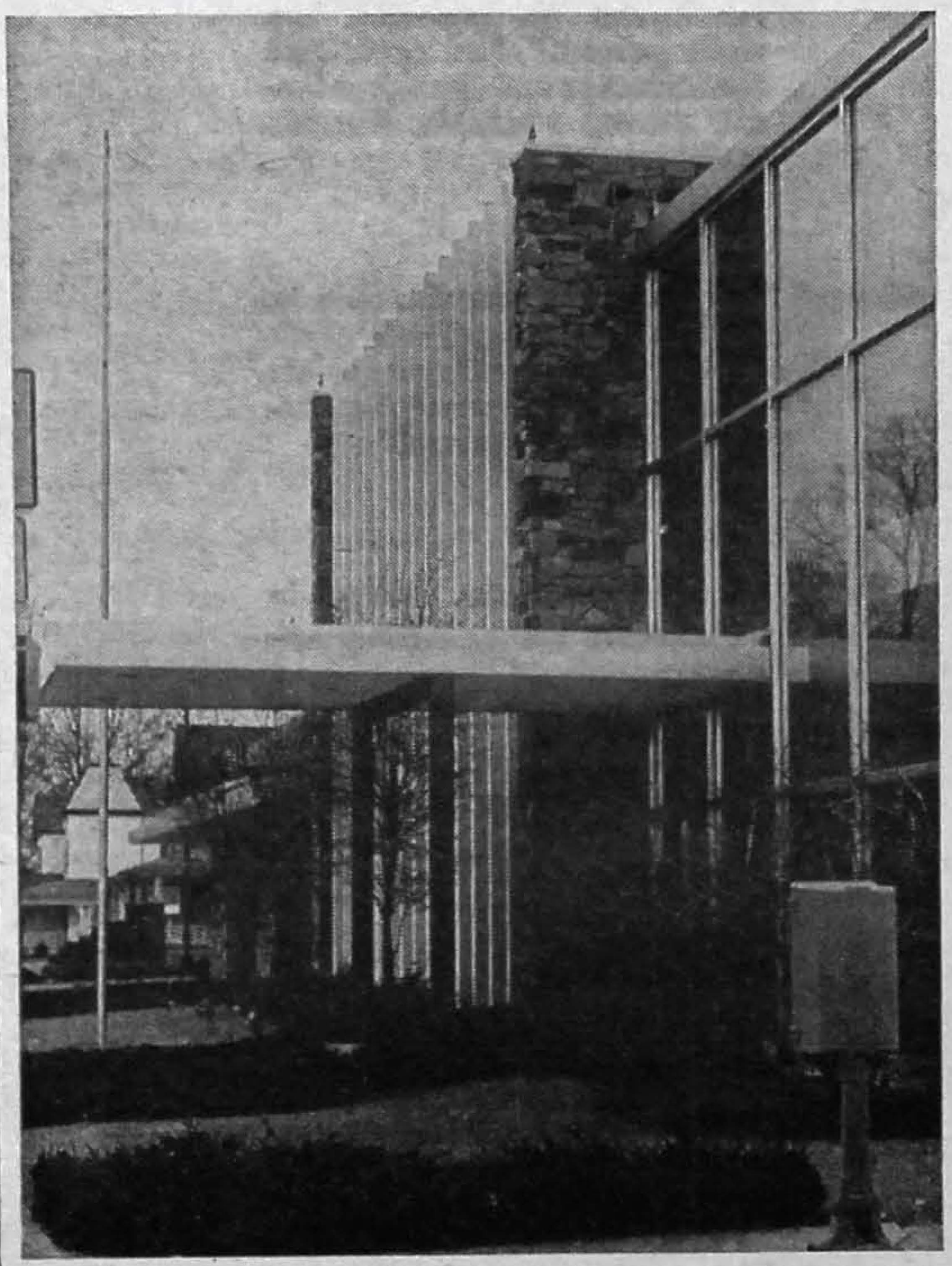

FIRST NATIONAL BANK OF GOSHEN

Harley seeks reconciliation of student activists and "masses"

by Tom Harley

Goshen College has a peculiar group of students called "student leaders," the chief distinguishing characteristic of the group being that it is exceedingly difficult to discover precisely whom they lead. They are largely alienated from the student body as a whole, an insulated group which goes its own merry way oblivious to the proletarian masses. "Leaders" is perhaps an inaccurate term — "activists" is more descriptive.

The activists have gathered into their eager, reaching arms most of the power which has been made available to students. They are prominent on publications staffs, special seminars, faculty-student committees, and community government, SCA and Peace Society.

The group also enjoys a special relationship with faculty and administration people, being often invited to faculty homes, and feeling free to pull up a chair with most profs in the snack shop. They generally feel no inhibition whatsoever in greeting Dean Liechty as "Russ." They are able to weedle special privileges which most students don't experience—like paper extensions, **Record** or **Maple Leaf** late leaves, and being able to bring problems to profs or administration without any feelings of self-consciousness or inferiority. The group doesn't look up to administration people so much as they look them straight in the eyes, when something concerns them.

The group shares to a remarkable degree a common orientation. They are predominately leftist politically and hold a peculiar view of the church, Anabaptism, and the purposes and processes of education. They seek change and are impatient with conservatism ("conservatism" more or less defined as anything which gets in their way). They have a tinge of self-righteousness and a quasi-messianic militancy which sometimes manifests itself in symptoms betraying an underlying paranoia about opposition. They tend to see the rest of the campus (with a few notable exceptions) as errant, narrow-minded, self-centered, middle-class, Americanizeo or unchristian. And they are viewed with equal disdain by those whom they disdain.

The activists are rather awesome. They are articulate, defensive, and somewhat unified; and are more than willing to take on anyone foolish enough to confront them openly. Their chief frustration usually is that the opposition generally refuses to sally forth from its ramparts.

Perhaps the most unfortunate thing which exists on campus today is the mutual distrust and hostility between this group of student activists and the rest of the student body (not to mention large factions of the faculty and administration). These factors vitiate the communications which are absolutely indispensible for the implementation of what is basically a rather beautiful vision of living held by the activists.

The student leaders are not totally to blame. The people on this campus are hard to budge, are locked in a rigid self-satisfied, non-risk value structure, and are numb intellectually. But they are also people, and that fact makes redemption possible (redemption both for the masses and the activists). We now have the unfortunate situation of student leaders talking incessantly, but talking as it turns out to no one, partly because student leaders can be hellishly undigestible to listen to

(Continued on page 7)

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April 7-11. . .

Official Final Exam Schedule

Monday

10:00

Painting I-Ku 05
Design I-Ku 03
Intro/Span Lit-Ad 20
Music Theory-Art 327
Forms/Pub Adrs-Ad 36
Med/Early Mod Brit-Ad 26
Physical Science-Sc 001
Biology I-Sc 101
Nutrition-Art 118
Intermed Algebra-Sc 201
Induct Bible St-Ad 27
Prot Christianity-Ad 28
The Chr Faith C-Ad 30
Motivation/Learn-Lib 001
Nurs of Adults-Art 209
Psyc Nursing-Art 219

1:00

The Engl Language-CC 13
Recent Amer Hist-Ad 28
Rural Sociology-Art 118
Conservation-Sc 001
Hum Anat/Phys -Sc 101
Princ/Analysis II-Sc 201
Public Health Nrs-Art 209

3:00

Typewriting III-Ad 07
Chem/Phys/Life-Sc 101
Introd Biochem-Sc 101
Family Health-Art 118
Microtechnique-Sc 202
Adv Prob/Cloth-Art 109
Calc/Anal Geom II, A.B.C.-Sc 201
Calc/Anal Geom II, D. E.-Sc 001
Health/Safety, Ed-Un 05
Christian Ethics-Ad 27
NLN-OB-Art 209

Tuesday

7:30

Drawing I-Ku 05
Chr Educ/Children-CC 13
Theories/Personlty-Ad 30
Nursing II-Art 219
Clinical Science-Sc 101

10:00

Comp & World Lit
Section A-Ad 35, 36
Section B-Sem D, E
Section C-Ad 20, 21
Section D-Art 109, 209
Section E-Ad 28
Studies in Drama-M Lib
Princ/Economics—CC 14-15
Labor Problems-Ad 26
Princ of Soc-Art 219
Marr & Family A-Art 118
Desc Astronomy-Sc 001
Organic Chemistry-Sc 101
Sel Topics/Math-Sc 201
Psyc Found/Educ-Lib 001

1:00

Textile Design-M Lib
Lat Am Soc/Cult-Sc 101
Junior Field Work-CC 13
Mat-Child Nurs-Art 209

3:00

Graphics I, II-M Lib
Public Speaking-Ad 28
Adv Phys Educ-Un 05

7:00

The British Novel-Sc 101
Brass Meth/Mat-Art 327
Elem Sch Music-Art 331
Intermed Accounting-Ad 07
Marr & Family B-Art 118
Social Geography-CC 13
The Christian Life-Lib 001
Nursy-Kindergtn Ed-CC 17-18
Reading Problems-Lib 016
Abnormal Psyc-Art 209
Res Hall Administ-Ad 20

Wednesday

7:30

Intermed German-Ad 28
Intermed Spanish A-Ad 20
Nurs Leadership-Art 209

10:00

Drawing II-Ku 05
Teach Sec Sch Mus-Art 332
Polit Philosophy-Ad 30
Meth/Soc Research-Art 118
Seminar/Home Ec-Art 117
Secondary Educ-CC 14-15
Nursing II-Art 219
Nurs of Adults-Art 209
Psyc Nursing-Art 109

1:00

Intro/Fine Arts A-Ad 28
Children's Lit-CC 13
Adv Music Theory-Art 327
Soc Hist of U S-Ad 26
Services/Indiv-Art 219
Analyt Chemistry-Sc 101
Meal Mgt/Nutrit-Art 118
Modern Algebra-Sc 201
Hist/Phil/Phys Ed-Un 05
Pauline Epistles-Ad 35
General Psyc-Sc 001
Mat-Child Nurse-Art 209

3:00

Intro/Fine Arts B-Ad 28
Amer Lit Survey-Art 118
Consumer Econ Prob-Ad 07
Recent Europ Hist-Ad 26
Legislate Systems-Ad 20
Soc/Minority Relat-Art 219
Found/Arith-Sc 201
Quantum Mechanics-Sc 211
Bib Survey: N T-Sc 101

Thursday

7:30

Elem French-Ad 27
Elem German-Sc 101
Elem Spanish-Ad 28

10:00

History Seminar-Ad 26
Biology III-Sc 110
Soph Field Work-CC 14-15
Nurs of Adults-Art 209
Nurs Seminar-Art 219

1:00

Intermed Spanish C-Ad 20
Hist of Music-Art 331
Microbiology-Sc 101
Biology V-Sc 001
Phys Chemistry-Sc 211
Struct/Math-Sc 201
Thermal Physics-Sc 211
Old Testament-Art 219
Audiovis Educ-Lib 001
Mat-Child Nurs-Art 209

3.00

Expository Writings A, B-Ad 28

7:00

Business Law-Ad 21

Friday

10:00

Painting II, III-Ku 05
Elem Sch Art-Ku 03
Intermed French-Ad 27
19th Cent Germ Lit-Ad 21
Shorthand II—Ad 07
Shorthd/Transcript-Ad 07
Hist of W Civ-Ad 28
Intro/Pol Science-Sc 201
Textiles-Art 109
General Physics-Sc 001
Sports for Girls-Un 05
Chr/Mod Thought-CC 13
Hist/Phil of Educ-CC 14-15
Nursing II-Art 219
Trends in Nrs-Art 209

Activists and masses

(Continued from page 6)

and partly because the average GCite is outrageously difficult to get through to. The general student body and administration can be just as paranoid and defensive as the activists. The cycle is, as they say, vicious.

Someone has got to recapture the notion of what student leadership implies and to act upon it.

Beginning of sermon: Student leadership needs a new approach, one based on warmth and love toward the rest of the campus rather than suspicion and condescension, which attempts to build upon peoples' strengths rather than continually attacking their weaknesses, which assumes that the strength of the "vision" is sufficient, that persistent, open, mature presentation may bring it to fruition, which makes us practice the grace-full ideal we preach, which can absorb hostility and respond without either surrender or retaliation, and which can remember the Thoreauian maxim that wisdom does indeed teach by its example.

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Goshen College editorial page

The Record

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Standards & Sinners

Criticism of the "too idealistic" Standards Committee statement is somewhat incongruous in view of the theological stance of most members of Goshen College. The lack of faith in our ability to be "Christian" is slightly appalling. And the kind of expression that claims that ideals can not be real objectives or the less obvious that says "we must be realistic to make it work," fits in well with a utilitarian view of life. The imperfect human being does not necessarily just fit into a structure, which is as imperfect as he is.

If GC never attempts to work towards a community which is more concerned with developing mature persons able "to make his own moral judgments," then it is with maintaining the institution, then it is not a "Christian institution."

It is necessary that we give the imaginative thinking of the Standards Committee a chance to be effective. And as Tom Harley says, "stop protecting ourselves so defensively and take some risks and have the faith to come to grips with the difficulties we know will arise."

In spite of the student involvement (which also implies inexperience), Record sincerely hopes that the faculty and administration take the "Standards of Life'" statement seriously and do everything in their power to make it effective.

RE

Mind's I

by Karen Wagler

Heated blue, early, spring evening blue, coming in the library window, making me feel wild and free, putting excitement in my blood, shivers on my skin, making me feel scary and young and ready to burst.

Sunshine on the plaza, on the gold-green grass, making it impossible to walk only. Sitting beside a keep-off sign and knowing it doesn't mean that because everyone understands why I have to sit here and run my fingers through the grass.

And suddenly I can run and laugh, be happy and carefree because a weight has been lifted from my shoulders; the weight of winter, of involvements, of fear, of intense searching, of academic pressure. I feel a new life inside me, a new courage to face the world. I can be optimistic, I can defy obstacles; I am ready for what may come.

"Literature is life," they say, but as students we sometimes wonder. In the deadness of our minds and classes, we cannot see its relevance to life. We wonder, that is, until suddenly one day, after a long exhausting winter, the sun comes out and just shines and shines and shines, and we know what Homer meant when he talked about the cycle of the seasons.

Herein, therefore, lies the true beauty of knowledge: to know, and to also feel and understand.

Harley defends service potential of poli sci

by Tom Harley

With the departure of Dan Leatherman next year, Goshen College not only loses one of its most valuable persons but also flirts with the loss of political science as a major. The latter possibility reflects on inability to throw off outworn notions of what "service" means and a dangerous refusal to confront contemporary society.

The Goshen College view of service: a foundling child sheltered in the arms of a GC nursing graduate, or needy people being helped by a Goshen College social worker, or ghetto children being taught by a GC education major — an outlook which certainly has validity though it also has an unpleasant condescending odor.

But the view is inadequate and indicative of a mind- set peculiar to GC—the desire to be good, to be helpful, to be pure, the aim of direct, warm, psychologically satisfying interaction with the down-trodden.

Government service or political activism runs counter to this prevailing mind-set. It offers not purity and goodness but involvement in a dirty, compromising, frustrating process. And the interaction is not with the downtrodden but with the system and the people who do the downtrodding.

Our present orientation is based on faith in bringing change by each of us doing his own helpful little thing, having faith that if everybody would just follow our example, the world would be a wonderful place in which to live, and again, the view is partially true, necessary even, but inadequate and naive.

When people are oppressed by a system, it seems elementary that it is the system that needs to be changed. Yet we prefer doing the picayune and the piecemeal rather than the fundamental and the basic.

The political system offers the possibility of restructuring society and of mobilizing large resources for the satisfaction of massive social needs (e.g., pollution, poverty, mental health, penal reforms, etc., etc.), yet we ignore this means of expressing love for our fellow man.

In the final analysis, we fail to take on our responsibility to those we most want to help, and we fail to see the possibilities of political involvement in fulfilling God's redemptive purposes.

by Dennis Stahly

Violence . . . ad nauseum . . .

Amstutz questions value of revolution in CA

I have just received the February 28 **Record.** Students here are always glad to receive their copies, and read them avidly.

The emotional response to Father Bonpane's presentation on All-School Study Day is understandable but, unfortunately, fraught with danger. Here in Central America we see no end of oppression and poverty, but, in God's name, let's not start more revolutions. This is precisely what Central America has always had. There are progressive and rational forces at work here. Let us support them.

This week the Catholic Church is holding a big seminar of the Honduran priests on agrarian reform clearly stating that human rights are primary and property rights are secondary. Government officials are in attendance and the sessions are given wide publicity in the papers.

Two of our students, Mike Oswald and Dan Liechty, are working on a large missionary school-farm where 100 boys are learning how to produce the food which is so much needed here. Jim Hess and Duane Beachey are attending a Mennonite Volunteers meeting of dedicated fellows trying to find positive solutions to the problems of the campesinos. Our other students are all giving themselves to positive solutions in education, in assisting churches, Catholic and Protestant, in their program of problem solving.

Father Bonpane is an angry man. To say that a sock in the eye merits a sock in the eye squares up with justice. But it is not progressive.

I would not sell William Klassen short. Central America's problem is rooted in the past and in a wrong view of the nature and destiny of man. Where in all history do we have illustrations of eradication of greed through violence? Does anyone have any evidence that there is a better way than that of peace and good will towards men? Let him come forward with it. The way of violence has been tried here in Central America ad nauseum.

Nor is the answer in being anti-America, anti-United Fruit, anti-structure. Wherever we see an island of health, education and a modicum of happiness here and we inquire into its cause we seem to find its origin in United Fruit, AID, Peace Corps, the Church. I am aware of the United Fruit's complicity in reactionary suppression, in the Catholic Church's intransigence, the U. S. Military Mission, and Protestant indifference and inaction. These may not be ignored. By the same token, we may not overlook the progressive influences where they do exist. They merit our support.

Every messiah that promises dramatic and instant solutions has gut followers. It is the purpose of an education to equip people to make wise decisions that, IN THE LONG RUN, will continue to seem wise.

H. Clair Amstutz M.D.
Director of Studies and Services
in Honduras

Contacting all students . . .

SCA plans face lifting

by Elizabeth Beyler

"SCA execs are still in the process of face lifting and revising and innovating in their organization, a happy state of affairs which is likely to persist through the year," remarked SCA (Student Christian Association) President Ray Funk as he settled into one of his office's bevy of chairs.

"Aura of Openness"

He gestured at the open office door as proof that SCA will operate this year under an "aura of openness," explaining that SCA's open-ended, open-minded policy planning will enable SCA to remain flexible. Such a position will relieve SCA of the burden of static responsibility to formulations of these first few weeks, and allow the organization to change and move throughout the year to fill gaps arising from new campus situations, he noted.

Executive guidance of SCA will come from SCA's cool green room on the second floor of the old library—located in the same vicinity as student publications offices.

Organized Spontaneity

To aid in the "organized spontaneity," an advisory cabinet, selected from key campus areas, will meet regularly with the SCA executives—President Ray Funk, Vice President Judy Bucher, Secretary Kay Sutter, Treasurer Jim Yoder and sponsor Harold Bauman—to offer suggestions and counsel on changes and new developments.

The first major SCA thrust this fall is as part of Campus Christian Movement, a loosely arranged campus organization of indefinite duration involving SCA, student church, Koinonia, Peace Society and the Religious Life Committee.

"Approximately 100 nameless workers will eventually contact, unobtrusively, all GC students to interest and involve them in the organizations represented in CCM."

The plans of immediate personal involvement in campus Christian happenings as the first effort of SCA this year, "in contrast, say, to a revival meeting or study groups," are indicative of Ray's desire for "continued emphasis on SCA's orientation toward functional Christianity."

Projects New and Old

SCA has no membership list. "The only criteria is involvement in any of SCA's new and continuing projects—projects which are available for the student Christian of any stripe," said Ray as he spoke of SCA's efforts to broaden its base for participation.

Ray indicated that, to a large extent, SCA plans to continue projects of other years, with one major difference. "Projects are now subject to a change in emphasis toward a more meaningful, personal involvement on the part of the participant."

"For instance, tutoring will be continued, but tutors will strive for a deeper identification with their pupils, beyond the 'professional' level."

Calm to Explosive

Although most phases of operation are still "up in the air," plans call for continued cooperation with organizations in Elkhart's Rosedale community—ranging from "the calm to the explosive."

Ray said that there will be increased use of teams, for one night stands and for extended tours, to worship and communicate with constituent congregations. The teams will work at replacing traditional program formats with more experimental approaches to worship and communication, enabling team members "to be more honest about their Christian beliefs and to share these feelings in fresh, relevant ways."

A new aspect of SCA involvement in the surrounding communities this year is church extension work—explained by Ray as "groups of students who will take an active part in the life and work of area congregations."

Faculty Involvement

He also mentioned the increased faculty involvement in SCA. "Actually, faculty and SCA purposes on campus are basically similar: seeking what it means to be Christian as a student and seeking improvement of communications." He emphasized that students are still bearing the leadership responsibility and that in SCA, students and faculty have an equal relationship.

A past weak point of SCA has been its poor communicative ability, Ray pointed out, and a major effort will be mounted to publicize SCA activities and philosophy. "We want to let kids know where we're at, at each point."

"And we're done being humble," Ray concluded rather triumphantly. "No more apologetic existence for SCA. It's enthusiastic existence from here on out."

Surprisingly . . .

Enrollment outstrips projections

Goshen College enrollment is at an all time high this fall.

The number of full time students stands at 1,154 up 102 from last year. The most recent statistics place the number of all students enrolled at 1,266, a net gain of 57.

Surprisingly, the senior class has 40 more students than last year, the freshman class gained 37 students, the sophomore enrollment jumped 16 and the juniors increased 5.

All Dorms Filled

Enrollment has far outstripped all projected figures. As little as 18 months ago administration officials were discussing the possibility of closing Coffman Hall for this year. Now all dorms are full and the college has been forced to secure off-campus housing for about 60 people.

J. B. Shenk, admissions director, says, "The whole business of prediction becomes trickier every year. We would like to take our share of credit for what happened, but we can't really say (why it did). My hunch is that the Goshen Plan simply proved to be a very attractive plan."

School Morale Improving

Shenk also credits part of the reason for the increased enrollment to a "beefed-up admission staff" and an improving school morale.

Shenk says that there are four categories of students: freshman, retentions, re-admissions and transfers. All these groups are larger than last year. The most marked increase is in the area of transfers.

The Record

Published during the regular school year of Goshen College, except during exam and holiday periods. Subscription rate is one dollar per trimester. Send change of address to Goshen College Record, Goshen College, Goshen, Indiana 46526. Editor—Dan Kauffman.

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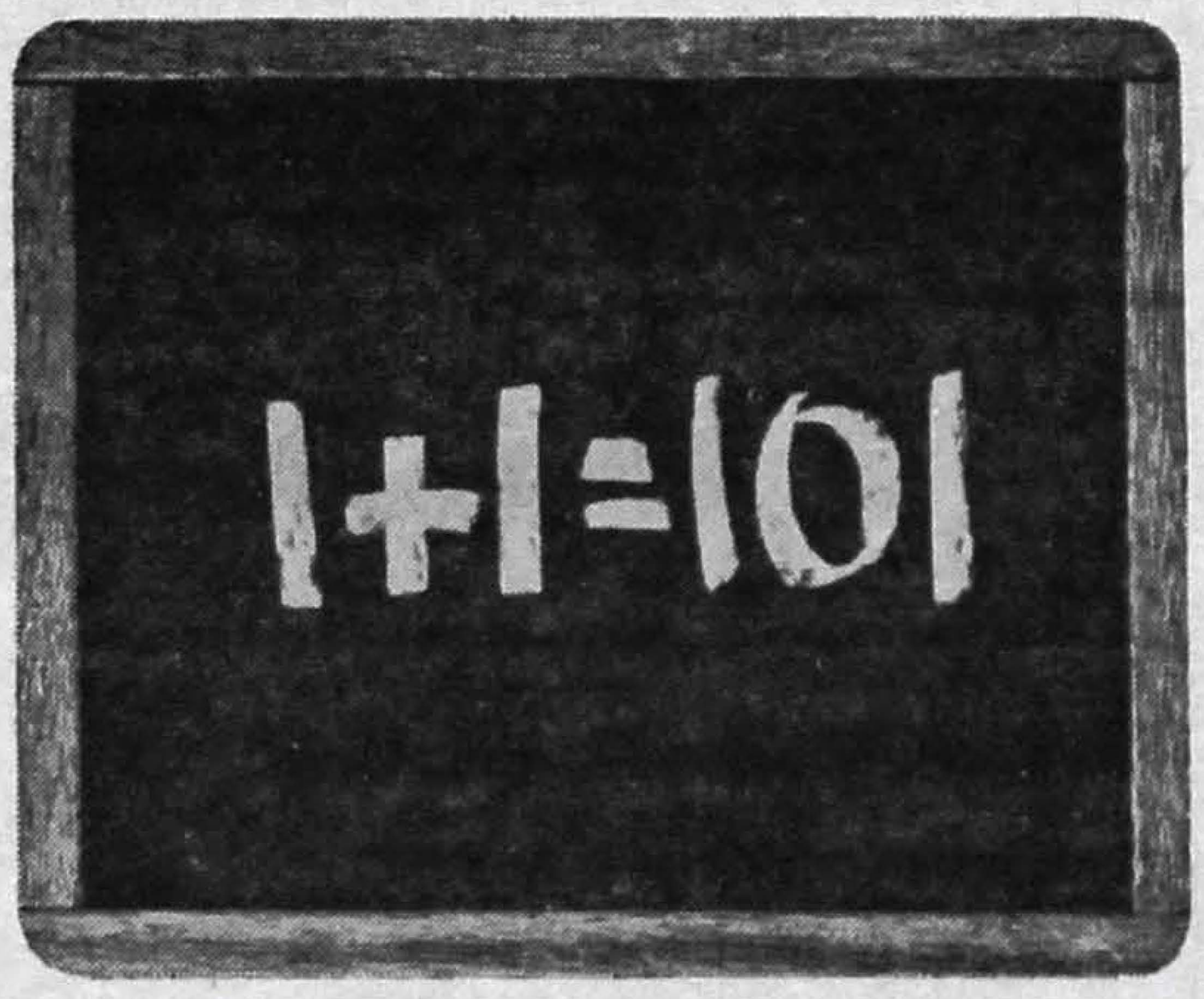

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V. Lindsay poetry in Friday L-M

by Betsy Beyler

A carpenter will read poetry in the College Church tomorrow night—the poetry of his father.

The carpenter is Nicholas Lindsay. The poet is Vachel Lindsay, a man with an evangelistic vision for America who spent his productive years in a passionate attempt to revive the land.

The poetry recital, beginning at 8 p.m., is a "free L-M". No tickets are needed.) The setting is the College Church because it will most allow the intimacy and informality needed for the presentation of Vachel Lindsay's innovative poetry. Lindsay works most well-known to Record readers would probably be "The Congo" and "General William Booth Enters Into Heaven."

Vachel Lindsay was a Populist and a believer in the basic good of man, in Jeffersonian democracy and in "America in every apple." His poetry is potent with sound and movement, effects which Nick Lindsay now vividly achieves in his presentation, according to all reports.

Vachel Lindsay stormed the country on reading tours of his own (he died in 1931), inspired by a vast illusion and with the intention of "nothing less than absolutely reforming a gross and greedy civilization," as biographer Mark Harris put it.

Lindsay's mystical dream for the salvation of the United States was in small town life and the cultivation of ordinary, Christian-type virtues.

In 1906, 1908 and 1912 Vachel Lindsay made walking tours through the United States. The latter trip is described in his unpretentious little volume **Adventures While Preaching the Gospel of Beauty** — a walk from Illinois to New Mexico that found him exchanging his pamphlet of ideas on life, "Rhymes to Be Traded for Bread," for food and lodging. In **Adventures**. . .he even describes the Kansas Mennonites for whom he helped harvest.

While as intensely American as Sandburg's poetry, Lindsay's poetry is more formal, more concerned with meter and rhyme, patterns and rhythm. Vachel Lindsay was a musician with poetry and Nick Lindsay's delivery of his father's poems and chants confirms that the late poet's works were more a performed than a written art.

Nicholas Lindsay, who is a poet in his own right, is from Bloomington, Indiana. In addition to the evening of singing Lindsay songs, Nick Lindsay will speak to the Comp and World Lit class on "Vachel Lindsay and the American Dream." Prof. Ervin Beck says that anyone interested is "cordially invited" to Ad 2ι at one o'clock tomorrow for the lecture.

Nicholas C. Lindsay

The GOSHEN COLLEGE Record

VOL. 70 GOSHEN COLLEGE, GOSHEN, INDIANA 46526, FRIDAY, MAY 16, 1969 NO. 13

MENNONITE BIBLICAL SEMINARIES MAY 16 '69 HIST. LIBRARY

by Dan Kauffman

Veronica Roth

Veronica Roth presents piano recital Saturday

Piano lessons from grade one . . .flute. . .chamber choir. . . orchestra. . . accompanying voice and string groups. . . teaching piano. . .Her senior piano recital at 7:00 Saturday night in Assembly Hall is one of a wide range of musical experiences for Veronica Roth.

Saturday night Veronica will play two preludes and fugues from Bach's "Well-Tempered Clavier"; a Beethoven sonata, Op. 54; Brahms' Op. 117; "Jardint fouf la pluie" by Debussy; and Kodaly's seven pieces for piano, Op. 11. A Hungarian contemporary of Bartok, Kodaly also develops folkish Eastern European tunes.

Veronica has studied piano under Prof. William Summervilie for the past three years, and under Mrs. Kathryn Sherer for a year before that. Also while at Goshen, she has worked in piano pedagogy under Mr. O'Brien, now head of the elementary department of the New School for Music Study in Princeton, New Jersey, where Veronica will be enrolled next year. Her work at the New School, a "conservatory - like place" where new pedagogical materials and methods are constantly being devised, will include about 20 hours of piano teaching per week.

Although Veronica's future lies in teaching rather than in performing, she finds "the discipline of aiming toward perfection" in preparing for her senior recital a useful experience. "The performance is not the important thing, but rather the involvement with the music during practice."

The 1969 Maple Leaf will arrive in August. Students not returning to campus in the fall should send their address to Rich Crockett, campus mail, so that an annual can be mailed to them. Students who were registered parttime for either the fall or the winter trimester are expected to pay one half the price of the book, or $2.25. Students who were parttime both trimesters are expected to pay the full price of $4.50.

'Live up to ideals' . . .

Student gen ed report stresses active role in learning process

by Phil Bender

How can education at GC be improved?

With a greater emphasis on independent study, actual work experience relating a student's learning to life, and motivation deriving from values rather than grades, according to the students on the General Education Study Committee.

These were among the list of proposals presented to the GC faculty Tuesday, May 6, by Carol Beechy, Joan Kennell, Ron Hartzler, Jim Rempel, Mike Yoder and Dave Bishop. Since last fall the General Education Study Committee, under the leadership of Prof. John Oyer and consisting of the students and six faculty members, has been reevaluating the educational structure of GC and formulating suggestions for improvement.

May 7 the faculty committee, which has been formulating specific curriculum changes, will issue its preliminary report. According to Prof. Oyer, the entire committee hopes to be finished with its work by fall and to present its proposals to the GC community for examination and discussion.

The suggestions formulated by the students derive from the assumption that a student must participate directly in he learning process. For a person's college experience to be most relevant and useful, they say, he must become involved in his study on an intimate, personal level.

From this assumption, the seminar has suggested ways in which GC could encourage its students to take a more active role in their education. The structure of courses, they point out, should stimulate the student to greater independence in his study. More small group work and a greater use of formal independent study are among the suggestions they offer.

Another way of creating direct involvement in learning would be a term in which students would engage in some form of employment. Such a fieldwork experience, according to the students, would place the student in actual, rather than hypothetical, situations and thus give him a first-hand learning experience. The field term would complement the SST program by allowing a student to engage in work of his own choosing.

But to gain the most involvement in his learning experience, according to the students, motivation for learning must be derived from values rather than from a competitive grading system. Although recognizing the dependence of the American educational system on grades, they believe that GC can make changes to free the student from grades in order to become more involved in his learning. Among their suggestions are abandoning the Dean's list, more intimate faculty-student relationships through smaller classes, and more emphasis on the freshman year as the crucial year for communicating GC's educational philosophy.

Other proposals call for an increased number of trained personal counselors, greater flexibility in course structure, possible break-up of the four-year pattern, and a more relaxed approach to learning.

Prof. Oyer describes the report as "excellent," and notes that it includes elements which the faculty proposal thus far does not. He says, however, that some faculty members doubt the ability of many students to achieve independence in their work and adds that he feels some sort of system of evaluation must still remain a part of a student's college education.

But he admires the dedication of the students to the values held by GC. The students, he says, are trying to call GC back to the values it believes but does not practice often enough. They are saying, 'Live up to your ideals.' "

New faculty, staff changes listed

Faculty personnel changes for 1969-70 which have become official since the last report in the March 14 Record include the following:

New head residents will be Jeanette Basinger Gerig (GC'69), Westlawn; Gloria Troyer (HC), Kulp; Larry Rupp (GC '69), Miller-Kratz-Yoder; and Larry Mann (GC '67), High Park. Diane Alderfer (GC '68) will be school nurse.

Joining the admissions office are Ed Herr (GC 54) as associate director, and Leslie Miller (GC '68) as admissions counselor. Jim Diller, a graduate of HC and Kansas State Teachers College, will become assistant manager of the bookstore.

New professors are Tilman Smith, former president of Hesston College, as visiting professor of education; John Gotwals (GC '62) as assistant professor of physics, beginning in January 1970; and Lee Roy Berry (EMC), parttime instructor in political science.

Dean of Students Russel Liechty will spend his sabbatical year in India as director of guidance and counseling at Woodstock School. Atlee Beechy will serve as acting dean of students during his absence; William Hooley, Norman Kauffmann, and a woman yet unnamed will function as associate deans of students. Norman Kauff-

(more on p. 2)

'Damn conspiracy' . . .

CO in army makes appeal, forced on plane to Vietnam

Editor's Note: The following article deals with an issue of importance to all Americans, whether conscientious objectors or not: Is kidnapping an acceptable means of getting men to Vietnam? Does one lose all protection of law by going AWOL? What happens to one's normal civil rights in the Army?

Record suggests that students clip this article and send it to their senators and congressman, to inform them that we are aware of incidents of this nature. If there is a logical answer to this type of Army behavior, it has not yet been made known publicly. Etxar copies of Record will be available on the third floor of the old library building for any student or faculty member desiring them.

Also, more information concerning this incident has been posted on the Peace Board.

by Kathy Waltner

Thursday morning, May 1, at 1:10 A.M. Dr. C. Norman Kraus was surprised to receive a collect call from a Quaker friend, Phil DeVol. His message: "Well, I'm on my way to Vietnam." Dr. Kraus's astounded reply: "What on earth has happened?"

Phil DeVol has been in close contact with Dr. Kraus since DeVol decided to become a C.O. Dr. Kraus's astonished reply stemmed from the knowledge that DeVol had gone AWOL in order to prepare an appeal to present to the army according to army specifications and with the aid of lawyers. DeVol was apprehensive about the hearing because once when he was in his lawyer's office, the lawyer received a telephone call from a soldier saying, "I'm on Wake Island. I wasn't allowed to call earlier. . ." DeVol knew that this soldier had also prepared an appeal and feared that he might be simply picked up and put on a plane in the same way that this soldier had been.

In the early morning call DeVol related to Dr. Kraus much of what had happened to him in the past few hours. He had turned himself in to the army Tuesday, April 9, after having prepared his appeal during his week of being absent without official leave. DeVol was demoted in rank and was given a $17 fine and a sentence of 14 days in detention for going AWOL. He was also given an appointment for the next day to make application for discharge.

Normally, says Harold Sherk of the National Service Board for Religious Objectors, a soldier from Oakland Army Base making an appeal is sent to Ford Ord where he will wait for two to three months while the army processes the appeal. DeVol knew that if he got turned down after this process the going would get rough.

But the next day, after about two hours of waiting, DeVol's commanding officer accompanied by two men from Travis Air Force Base arrived with the news that he was going to Vietnam. When DeVol objected and asked about his appeal, his commanding officer laughed and said he could appeal in Vietnam. Since DeVol refused to go, the men picked him up bodily and carried him to the bus which would take him to Travis. DeVol was calling Dr. Kraus from Travis: the place from which men in the San Francisco Bay area are shipped to Vietnam.

Although the soldiers were given orders not to let DeVol call anyone, he said they were "good guys who were unhappy to be part of what one of them called a damn conspiracy.' " An accompanying soldier said he had seen numerous similar cases and admitted that sometimes if the men were too stubborn, they were beaten. DeVol said that the soldiers had "sort of turned their backs" while he called his wife and Dr. Kraus. "In two hours, I'll be on my way to Vietnam," he said. "But they'll have to carry me to the plane. I won't walk."

So far as Dr. Kraus can determine, DeVol was picked up before his application for discharge was given any consideration; he was told that he had forfeited all rights when he went AWOL.

Webern seminar...

9 music students study tone rows, make graphs, in attempt to understand 20 century composer

by Dennis Byler

"Man, is this hard work."

"I've been working on my graph all afternoon."

"You know, this is the hardest music I've sung."

"I'm beginning to like it."

"There's a lot of hard work, but it sure is interesting."

The students in the music library curve their backs over their work, studying scores, making graphs, reading books and magazine articles. History, mathematics, tone rows, theory, listening with a puzzled look while peering out at the score from between their earphones — music: Webern. A sign here, a face lights up with comprehension over there, the tape on the player flip-flaps at its end for five seconds while a hand scrambles to turn it off.

Goshen's music faculty has for a time sensed a lack of emphasis in twentieth century music. So they decided to institute a seminar, required for music majors, which would study in depth a certain phenomenon of contemporary music, usually a specific composer.

"I don't know how the students feel about it, but I'm certainly enthused about this course," says Prof. Lon Sherer. Confronted with a choice of composers, he selected Anton Webern.

"I read that today's composers feel that Webern is their source of inspiration, more than Schoenberg or other early twentieth century composers." Another reason for his choice is the short length of Webern's compositions, which simplifies analysis.

"Indeed, the students are enthused about the course. Though some of them complain about the difficulty of it, most just take that as an added incentive for study. As the seminar is in the form of an intensive three-week study, the students can dedicate as much of their day as they want to it, without having other courses to infringe upon their time.

Much of this study centers around the analysis of the music along the mathematical lines of Milton Babbet. Mr. Babbet, who in addition to a doctor's degree in musicology boasts a Ph.D. in mathematics, has found the mathematical key for the analysis of Webern's compositions. Among other things to aid in this analysis, he has devised a "multiplication table" with the twelve tone row, which shows all the possibilities for its use.

An interesting concept that goes hand in hand with this is that of combinatoriality, or the simultaneous use of different rows from the table, which Webern used to avoid pitch repetition at the hexachord level. The students also employ the traditional musical approach to analysis, though its value, obviously, is greatly diminished when studying a composer like Webern.

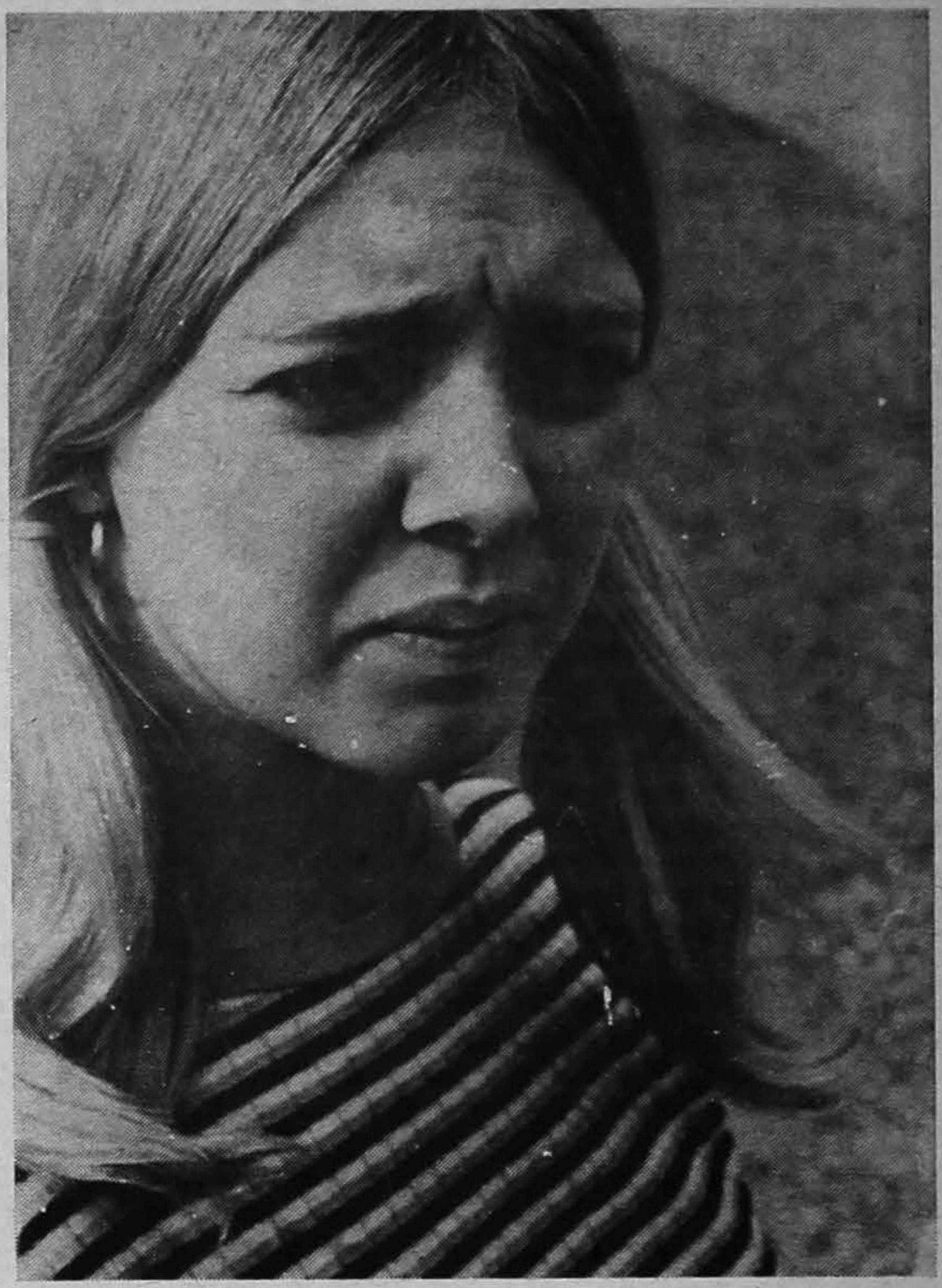
The students have two main projects: the analysis of a work, and the performance of a work. In addition to this, they do some historical and biographical study on the composer, and listen to some of his compositions.

The class of nine, mostly seniors, is small enough to facilitate individual attention, yet big enough so that when they perform their chosen composition there will be room for a variety of selections, voices, and instruments.

News Briefs

Tournaments sponsored by the phys ed department have been completed with the following results: Sam Snyder defeated John Troyer in table tennis; Steve Price dropped Dave Stuckey in handball; and Sam Snyder downed Steve Price in badminton.

The soccer squad played Notre Dame in a practice match Saturday evening, May 10. The game ended in a 1-1 tie. Lynn Smith scored Goshen's only goal — his last, incidently, in the Maple Leaf uniform.



New Season: Theresa finds the spring sun overly bright.

New faculty . . .

(from p. 1)

mann, a graduate of Illinois State University at Normal, is currently principal at Georgetowne Junior High School in Illinois.

Returning in January 1970 is assistant professor of economics Delmar Good, currently completing his doctoral program at the University of Illinois. Contrary to previous announcement, R. Herbert Minnich will remain on the faculty next year.

Trailer court . . .

Married GC students find low-cost housing

by Lois Groff

For students recently married or just making plans, finding low-cost housing near campus can become a serious problem. Goshen College has an answer to this problem — an answer which many students are unaware of. On the east side of campus, beyond Yoder Hall and the tennis courts, the college has provided a trailer court exclusively for married college students.

The trailer court was first used in the academic year of 1954-55. Originally it had 17 lots, a central laundry house, water, sewer and electrical connections. Today the trailer court is much the same as it was then, with a few exceptions.

There are now 18 lots instead of 17, but newer trailers are, of course, the greatest difference. All the trailers are owned by the college. Nearly all of the trailers are less than 10 years old, and perhaps 50 percent are less than 5 years old.

Another change is that nearly all the lots have concrete sidewalks the full length of the lot, instead of the previous wooden, rat-attracting boardwalks. The access road has been improved somewhat so that it is not as muddy as in previous years.

Besides being close to campus, thus eliminating transportation problems, the lot rent at the college trailer court is only $20 a month, as compared to $35 and $40 at other trailer courts in the Goshen community. The college has also supplied for the trailer court four washers, one dryer, storage space, garden space, tools for maintenance and a lawn mower.

In a recent survey, trailer court residents were asked to evaluate the college trailer court in terms of the condition of the road, washing facilities, tools, lighting, storage, electrical connections and parking.

A majority of those replying rated the storage, washing and parking facilities as "fair" to "good" and considered them adequate but in need of modernization. For example, they suggested more and better lighting, newer tools, and in a few cases, new electrical connections.

The item receiving the worst rating was the road. Eleven out of 15 replies rated it as "poor" and definitely in need of improvement. Most suggested paving the road, although more frequent grading would be helpful until it is paved. Generally speaking, they rated the court as fairly good, especially for the low rent.

Despite the bumpy road and a few antiquated facilities, the college trailer court provides pleasant, close to campus, low-cost housing. Besides this the trailer court offers private yards, garden space and open-housing — open, that is, to couples with children and—or pets — things which are seldom offered by apartment houses.

Looking for a pleasant place to live? This year — wouldn't you really rather have a trailer?

Plaza dedication recalls . . .
'Some other fountain'

by Maro Pambou

If Dr. Mary Royer, Dr. Roy Umble or Mrs. Atlee Beechy happen to be present at the dedication of the new library plaza on June 7, they will perhaps remember some other fountain — the Adelphian Fountain which still stands in front of the Ad Building.

The Adelphian Fountain was the outcome of an inter-society rivalry. When the Aurora Society placed a cornerstone at the north entrance to the Ad Building in 1903, the Coming Men of America Debating Club was spurred on to erect a fountain in front of the Ad Building the following spring. Dr. Mary Royer's father, Isaac, was one of the project organizers.

The cost of the fountain was reported to have been sixty dollars, which came from liberal donations by former and current members of the Coming Men of America Literary Society. On June 22, 1904, J. E. Hartzler on behalf of C.M.A. presented the fountain to GC President Byers.

Soon after, the C.M.A. changed its name to Adelphian Literary Society and the fountain was called the Adelphian Fountain. And a summer 1904 issue of the **Record** reported, "Well ,the fountain is spraying. It is most beautifully located and shall ever stand as an appropriate monument of the C.M.A. ingenuity and achievement."

Within three months of the fountain's completion, a **Record** article said that "the ladies at the Dormitory (Kulp Hall) are very favorably impressed with the basin of the fountain as a place of amusement." The fame of the fountain grew as the place where cocky freshmen were thrown in to "cool off" and where newly engaged fellows were thrown in.

Volunteer photographers were present to picture the night Carl Kreider was thrown into the fountain, but the flashbulbs failed.

In the 1950's, after several persons were injured while being thrown into the fountain, the Administration took action against the practice.

The discouragement of such spontaneous activity at the fountain, and the fountain's failing health and beauty caused the Adelphians to consider remodeling it. In 1955 they began a fund-raising campaign to replace the "rapidly deteriorating" structure with a completely new fountain. Actual construction was to commence only when enough money was raised to complete the project. Apparently the required sum was never received, for the "rapidly deteriorating" Adelphian Fountain still stands.

Today, at sixty-five, the waterless fountain with half-painted aqua pool, cracks all over and full of trash, sports a rusty, headless sea-dragon leaning toward the Ad Building, with the word ADELPHIAN still visible.

An occasional reminder of the late great days still occurs — some newly engaged fellow is tossed in or Kulp girls fill the pool with beer cans, boxes and newspapers.

The fountain has been serviced by the maintenance staff since the dissolution of the Adelphian Literary Society in the late 50's. Because the fountain is now self-draining, the problem of clearing it has been made a once-yearly affair.

Mr. Kenneth King, director of the physical plant, explains the fountain's present inactivity as a rusty pipe which will necessitate tearing into the central metal structure. The unfinished painting is due to lack of a half gallon of paint.

The maintenance department plans neither to destroy nor remodel the fountain, but to get it going. Mr. King says, "We'll need to spend lots of money to fix it. But since we have the plaza fountain, this one is now in the background. It's not as important. It does have some sentimantal value though."

It does have some sentimental value. Ask someone like Dr. Royer, Dr. Umble, Mrs. Beechy, or alumni returning for GC's 75th birthday party. Recollections will include "the fountain beautiful with icicles." What will happen to the "other fountain" with the campus populated by students, who like freshman Mary Rich, have no sentimental feelings toward it?

Malik speech marks 75th-year Alumni Day

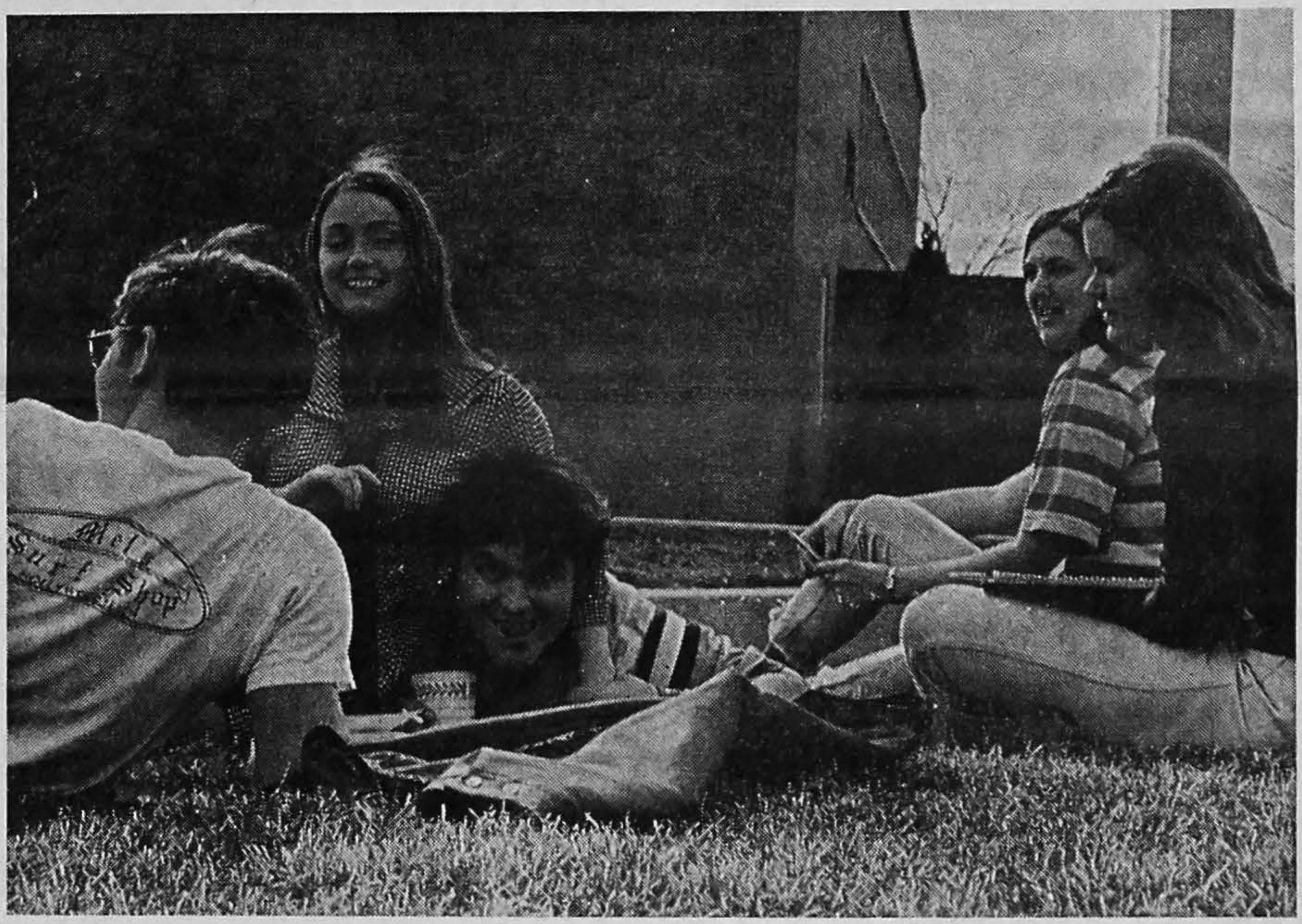
by Margie Groff

Alumni Day, Saturday, June 7, will mark the end of GC's 75th year of operation as well as the end of a five-year development program. In spite of all that, John Frankenfield, Assistant in Alumni Relations, feels that the mood of the day "won't be reminiscing about what we've done, but looking forward to see where we can go from here."

The day's climax will be the 75th Anniversary Convocation at 11:00 a.m. The guest speaker for the event is Dr. Charles Malik, philosopher and educator at the Institute for Advanced Religious Studies at the University of Notre Dame. He will speak on the subject "Christ and Higher Education."

Dr. Malik is a native of Lebanon and has served as ambassador to the United States, as a member of the Lebanese delegation to the United Nations, and as president of the U.N. General Assembly in 1948-49, and again in 1958-59. He has also served on the U.N. Security Council.

Alumni Day activities will also include the dedication of the Harold and Thelma Schrock Plaza immediately following the morning convocation, class reunions throughout the afternoon and the annual meeting of the Alumni Association in the evening.



Ron Yoder and friends enjoy Sunday supper on the plaza grass.

40 blacks at GC, program evaluated

A sub-committee of the Student Personnel Policy Committee is evaluating the program for blacks on the GC campus before expanding it to admit more black students. Consequently, the number of black students in the 1969-70 school year will remain at 40.

The committee is attempting to evaluate the academic and social life on caampus for the blacks. Prof. Vernon Schertz, executive secretary of the committee, is preparing several recommendations for consideration by the committee. Possibilities for recommendations in the expansion of the program are: black faculty and staff members, a black student center, an inclusion of black culture in courses, and a tutorial work-study program.

The Goshen College Record

Published biweekly during the school year of Goshen College Subscription rate is one dollar per trimester Second-class postage paid at Goshen Indiana Postmaster, send Form 3579 to the Goshen College Record Goshen College, Goshen Indiana 46526

In this one and only issue of **Record** during spring term, much thanks goes to:

Dan Kauffman—photography
Loretta Yoder—much typing, help with layout, etc.
Mr. Dueck's Expos class—articles
Betsy Beyler — arrangements with Expos class, rewrites, etc.
Delmar King—budget and ads
Fred Swartzendruber—circulation
Sam Steiner—well, anyway . . .
Sue Clemmer, editor, etc., etc.

Dean Kreider visits SST units, program becomes 'internalized'

by Leon H. Sommers

Dean Carl Kreider left on Friday, May 9, to visit SST units in San Jose, Costa Rica; Managua, Nicaragua; and Tegucigalpa, Honduras on what was described as a routine visit. He is scheduled to return to the U. S. via El Salvador on Monday, May 19.

This is his second visit to SST'ers on location since the program began in 1967. In that year he visited the summer pilot projects in Barbados, Haiti and Colombia.

When asked whether SST is accomplishing the job it was conceived to do, he replied, "Yes, remarkably successful!" The program has "emphasized the importance of close faculty-student contact in the education process, and as a result, the faculty is trying to develop ways for better faculty-student contacts on campus," he continued.

In discussing the efforts made to "internalize" SST into the curriculum of GC, he stated, "We feel this is the biggest step we have taken. The students and faculty have more international experience; as a result we can now offer more international courses on campus."

The courses he lists as in some way resulting from Goshen's SST experience are: "African Art" by Prof. Mary K. Oyer, "African Society and Culture" by Prof. J. Howard Kauffman, and "Latin America-World Affairs" by Prof. LeeRoy Berry. "Religions of the World" is being revived, and a new religion course, called "Cult, Myth, and the Sacred" is being added for next year. Those religion courses will be taught by Prof. Marlin Jeschke.

In spite of the success of the current SST program, Dean Kreider thinks "one thing very clearly needed is an SST program in Germany to balance out the present program which overemphasizes Spanish and French." Another reason for placing more emphasis on German "is that students need it for graduate study." Dean Kreider will be discussing plans for a forthcoming SST unit in Germany with Prof. Marion Wenger upon his arrival in Nicaragua on May 13.

When asked if the SST program has drawn any interest from other colleges, he replied, "Very definitely! I reported on SST to the meeting of the North Central Association of Colleges in March. In the fall of '71, Goshen College in cooperation with the N.C.A. of C. is planning a conference on work-study programs abroad, to be held on the G.C. campus."

GC student show in art gallery now

by Betsy Beyler

The art students' exhibit currently in the Good Library Gallery is unfortunately not as complete as it could be, as some art students had already departed with their work before the exhibit went up. However, the nearly ninety pieces represent all the major media offered in Goshen College art courses: drawing, oils and acrylics, sculpture, ceramics, textiles, itaglio.

Prof. Abner Hershberger said, "We've got most of the best pieces in the exhibit."

Among the best would be John Blosser's black and white "Ad Infinitum," Janet Burkholder's neon-colored "Maid in U.S.A.," and Liz Coffman's self-portrait.

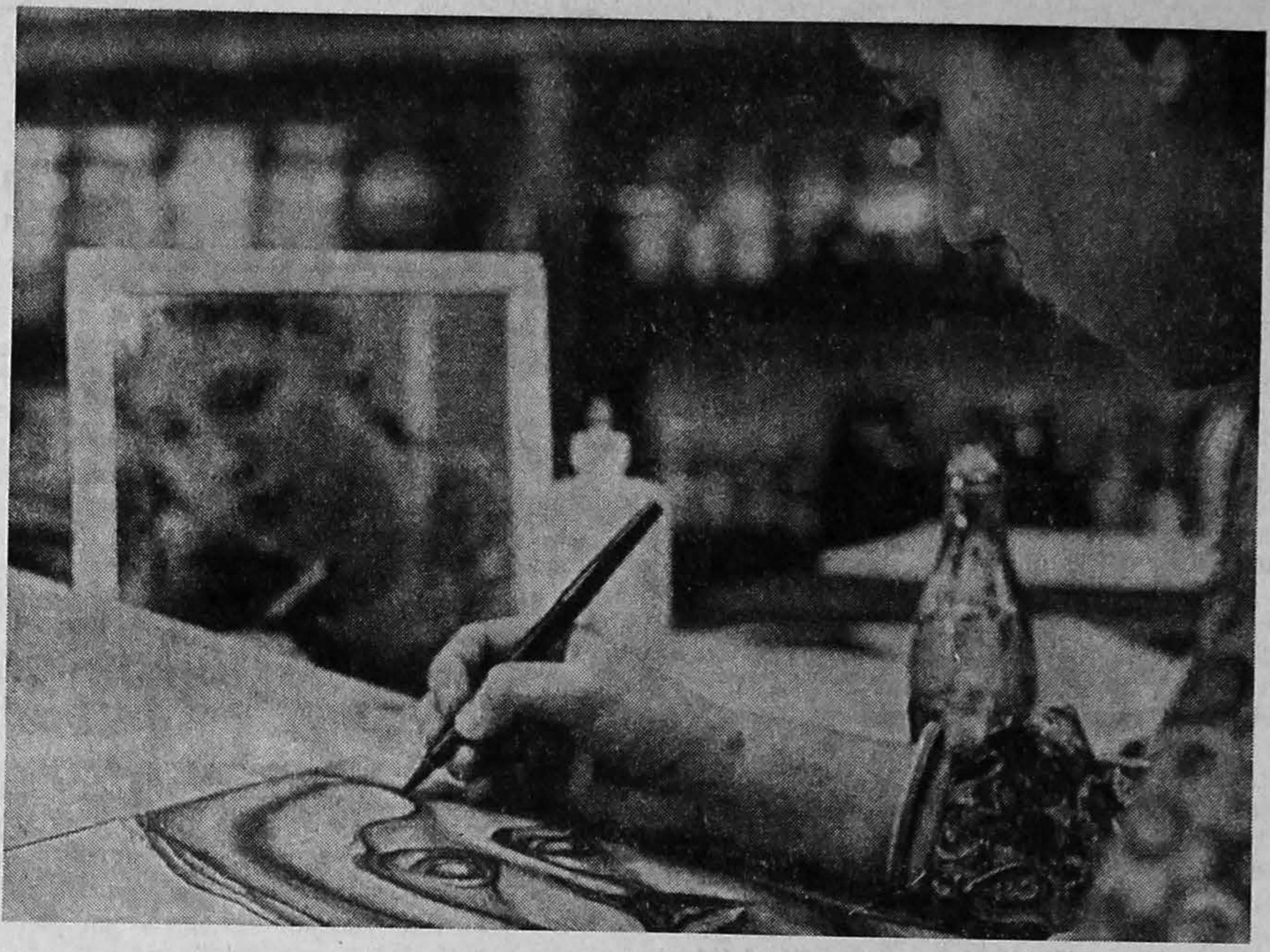
"Ad Infinitum," according to art major John who was once a science major, is an attempt at "rigidity in expression without being bound by formula." Janet's painting is dominated by three female figures (clothed) in her comment on the exploitation of the American woman.

Some other works to notice include a variation on a computerized chapel card by Mabel Nisley, the Bethany High School art teacher; Janet's surrealistic painting inspired by "Dr. Strangelove. . ." and prints by Karen Summer and Norm Schrag.

The 35 artists exhibiting until June 1 represent all GC art students except the seven graduating art majors. Prof. Hershberger said about 285 students took art courses at GC during the fall and winter trimesters, a definite increase in participation over last year.

"Why?" asked Abner, and answered, "I think it's because more and more students feel that they want non-lecture courses in which they can become more personally involved. Also, there is increased interest in art on compus, due partly to the gallery program."

The exhibit is open for the public during open library hours, which means no Saturday nights and never on Sundays.



by Dan Kauffman

Janet Burkholder, one of those students currently exhibiting in the art gallery, works on a record jacket for design class.

GC seminary to move to Elkhart by Sept. 1970; will not 'merge'

by Kathy Waltner

The administration of the Goshen College Biblical Seminary has been asked by the Mennonite Board of Education to move the seminary to the campus of the Associated Mennonite Biblical Seminaries in Elkhart by no later than Sept. 1, 1970. The decision to make the move, along with the formation of a new Seminary Board of Overseers for the Goshen Seminary, was made at the meeting of the Board on April 18 and 19.

For eleven years the Goshen and Elkhart seminaries have been increasingly cooperating in such areas as shared library facilities, joint classes, and starting in 1964, a joint dean, Ross Bender. All this has taken place on a two-campus basis.

The action of the Board is the result of three years intensive work by the Seminary Planning Committee along with various conversations and reports in the Mennonite Board of Education and Goshen College Board of Overseers. The move is not a "merger," but makes possible more integrated work for the two seminaries, each of which will continue to have its own identity. One of the tasks for the new Seminary Board of Overseers will be selecting a new administrative head for the Goshen Seminary.

Some advantages in moving are (1) more economical use of facilities (it is not anticipated that substantial building will be necessary to accommodate this development because the chapel, office, library, and classroom space in Elkhart is adequate), and (2) more efficient use of administrative and faculty time. But the most valuable asset to the move is that it makes possible a strong emphasis on Christian community: an important part of the new model being phased in the '69-70 school year.

The question of student housing is under study. There are no restrictions on where seminary students may live, but more space may need to be provided in the Elkhart area for student housing on or near the campus.

Another question is that of joint ownership of the Elkhart seminary building in which Goshen seminary already has a substantial equity.

The Mennonite Historical Library will remain on the Goshen College campus since it is an important resource for undergraduates here. Decisions concerning cooperative arrangements, ownership, and its use will be made in the future.

Goshen College, then, will continue to operate the Goshen seminary during the 1969-70 school year, during which time its transfer to the Elkhart campus will be taking place.

Baseballers . . .
(from p. 5)
"there's always next year." And, who knows, maybe then the track team will experience a rebirth of interest.

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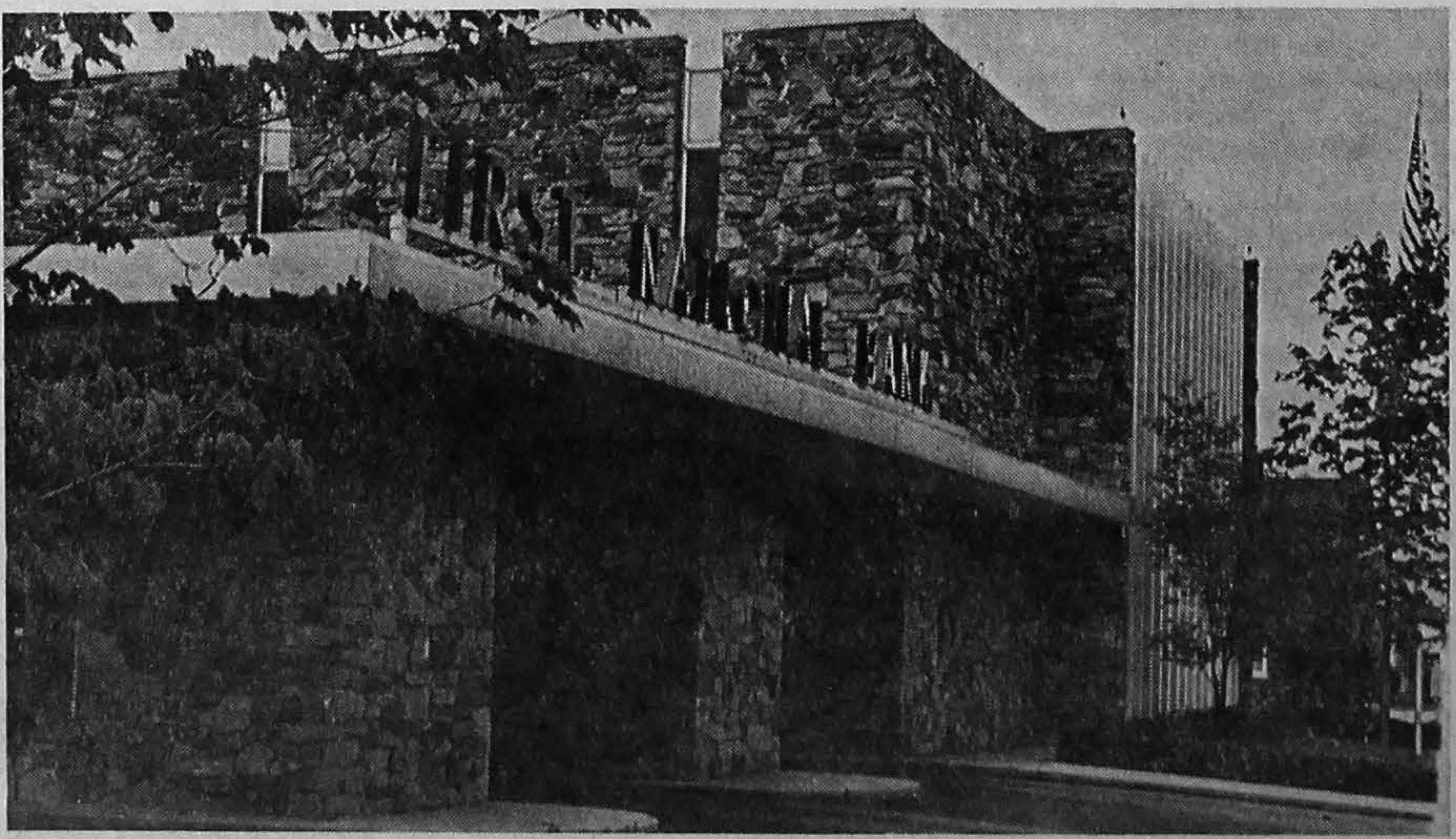

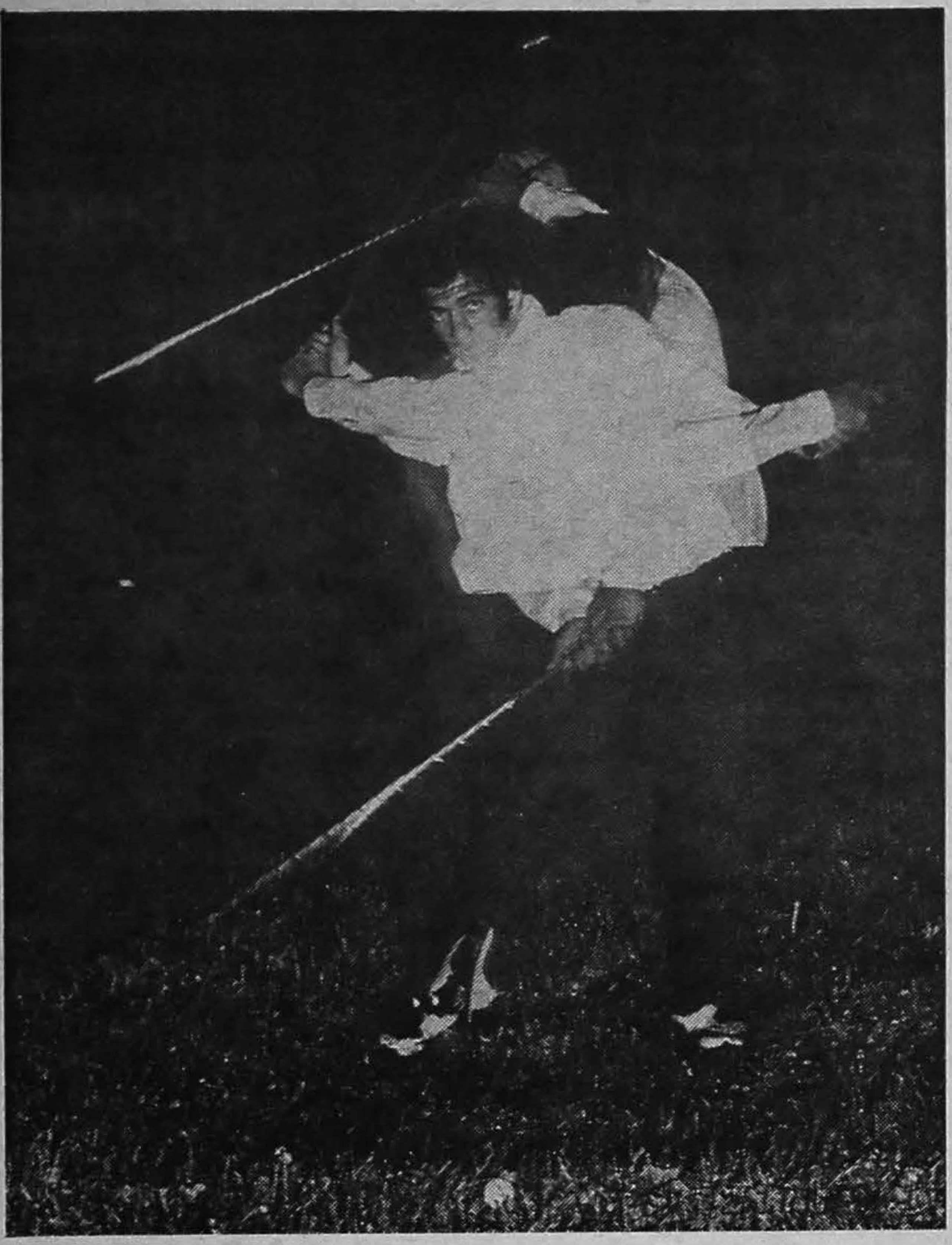

by Dan Kauffman

Whitey Hershberger, GC's No. 1 golfer.

'Butchers' anonymous . . .

GC golfers win one, lose five; enjoy themselves in process

by Dan Shenk

"Ladies and gentleman, we're sorry to announce that for the seventh straight time Goshen College golf will not be seen on this station. The golfers from Goshen are presently engaged in a crucial match at Maplecrest Country Club, but due to circumstances beyond our control, again we will not present the climactic finishing holes. Instead, we are delighted to bring you the second half of this afternoon's special program, 'Lawrence Welk Sings in the Shower'."

In the world of televised sports, GC's golf team is still an unknown. Not because the Leaf's record to date is only 1-5. It's just that very few people get excited about college golf.

Coached by Fred Litwiller, this year's squad of "butchers' 'consists of No. 1 player, Dwight "Whitey" Hershberger; No. 2, Dan Shenk; No. 3, Bob Graber; and No.'s 4 and 5, Henry Bowman, Randy Murray, Ed Plank, or Don Hofstetter. John Hershberger also plays, but has not yet cracked the first five. Whitey Hershberger is a senior; Bowman and Hofstetter are sophomores; and Shenk, Graber, Murray, Plank, and John Hershberger are freshmen.

The golfers 'positions on the team are not necessarily static. A player may be moved up or down — depending on his recent scores. So far this year, with the season about half over, the first three places have remained fairly constant; No.'s 4 and 5, however, have often changed hands.

As alluded to earlier, college golf—at least Goshen College golf—is not much of a spectator sport. We don't have a pep band, or cheerleaders, or even fans, usually. I say usually because one day we did have a gallery. Yeah. . . Two guys followed us around for six holes, then left. They didn't applaud or anything. Just watched in silent condemnation.

Due to the frustrations inherent to the game, it's been said that all who play golf must be somewhat masochistic in nature. Possibly true. But the sport does have its moments. Like the time in a match when Whitey Hershberger sank a 35-foot putt for a par, while his opponent took three putts from 12 feet to lose the hole. "I thought he was gonna cry," reflected Whitey later. Or the time Bob Graber shot a 38 (two over par) on Maplecrest's 3300 yard-front nine. Or maybe when we won our first match, over Spring Arbor, in mid-April.

Sometimes half the challenge of golf is simply combating the elements. On April 21 we met Manchester on their home course—in the midst of a 40-m.p.h. gale. I recall in particular the 13th hole, no less, where the wind was blasting across the fairway from left to right hard enough to blow a cannonball off course. Pasture land lay off to right, and sure enough, yours truly sliced a long beauty over the fence and deep into the clover. This golfer took an inglorious "eight" on the par-four hole, Bob Graber had a nine," and Whitey Hershberger a "seven." Oh well . . . Elements 1, GC golfers.

And at Eberhart Golf Course in Mishawaka, where we played Bethel May 6, the St. Joseph River, which cuts through the center of the course, had overflowed its banks a short time before our match. Though some of the water had receded, several fairways were still partically submerged that joyous day. We sloshed through the swamp like a band of disconsolate Seminoles—and lost the match, 11½-3½.

Whitey Hershberger, who sardonically refers to "streak" golfers (the kind who get hot for a couple holes, then blow up the next) as "butchers," is currently leading the team with a 78.3 average for six rounds. Suffice it to say, the rest of us are butchers. . . .

As of this writing, GC has defeated Spring Arbor 10½-4½, and has lost to Concordia, Manchester, Bethel (twice), and the I.U. extension at Purdue.

But we're a young team, and take defeat philosophically. After all, even if you don't win many meets, you still get to play a lot of free golf.

Baseballers breaking even, 6-6-1; track team fights apathy, SST

by Dan Shenk

Two-thirds of GC's sports program this spring involves baseball and track. And as of this writing, both squads' schedules are about two-thirds completed. The ball team currently stands 6-6-1, the track team 6-13.

This year's ballclub is fairly experienced — at least in comparison to the golf and track teams. Of the 16 players on the squad, three are seniors, five juniors, four sophomores, and four freshman.

Yoder's travelling Baseball Show visited the East between trimesters, played games in New York and Virginia, and returned home with three wins and two losses. "It was a good trip — once it stopped raining," says junior first baseman Dave Stuckey. "Some games, though, the field was a pile of mud."

Pitching, also a part of baseball, is between 15 and 85 per cent of the game — depending on your point of view and how sore the pitcher's arm is. Sophomore Marty Gaff has been "carrying the pitching load this year," says Coach Yoder Gaff's record is an upstanding 4-1-1. Freshman Paul Lauver and sophomore Rick May have also done their thing on the hill.

In hitting, the team leaders thus far have been Wib Zook, with a .335 average; Lyle Gaff, .333; Tom Gunden, .313; Bob Souder, .306; and Paul Lauver, .300. Senior shortstop Steve Price sees one of the Leafs' problems this year as a lack of clutch hitting. "We get men on base, then don't bring them in," he says. "Our record could be a lot better."

This year's picture of the GC track team has been painted with the colors absence, apathy, and a smattering of determination — resulting in a sickly-looking, bluish - green Maple Leaf. Coach John Ingold will not frame it for his office.

Back in March, Coach Ingold professed himself optimistic about the approaching season. "We had a 17-7 record last year — our best ever," he said. "We should have a number of fellows returning. . .I think we'll have a good season."

That was March. Since then, two factors have complicated matters. First, the trimester program, and second, a lack of interest. Several track men are presently on SST, while others have recently returned and are still "out of shape." And, according to Ingold, general apathy toward track has kept many possible point - getters off the field. "Track is a demanding, individual sport," says Ingold. "Apparently some of the fellows thought it wasn't worth the effort this year."

The team's record, 6-13, has accumulated through six matches. Of the present squad of 10, six are freshmen. Top point-getters so far have been sophomore Jim Rudy, freshman John Miller, and junior Gene Schlabach. Rudy recently set a new GC record in the triple jump, leaping 41 feet, 9 inches.

Yes, it's been a rather dismal season. But as they say,

(more on p. 4)

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Sixteen Lanes
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Snack Bar Air-Conditioned
"BRING YOUR DATE"
OPEN 7 DAYS A WEEK
G.C. Students with I.D.
45¢ Per Game
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No Shoe Charge
EVERY DAY BEFORE 6 P.M.

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doesn't fizz,
Mr. Misty's
what it is . . .
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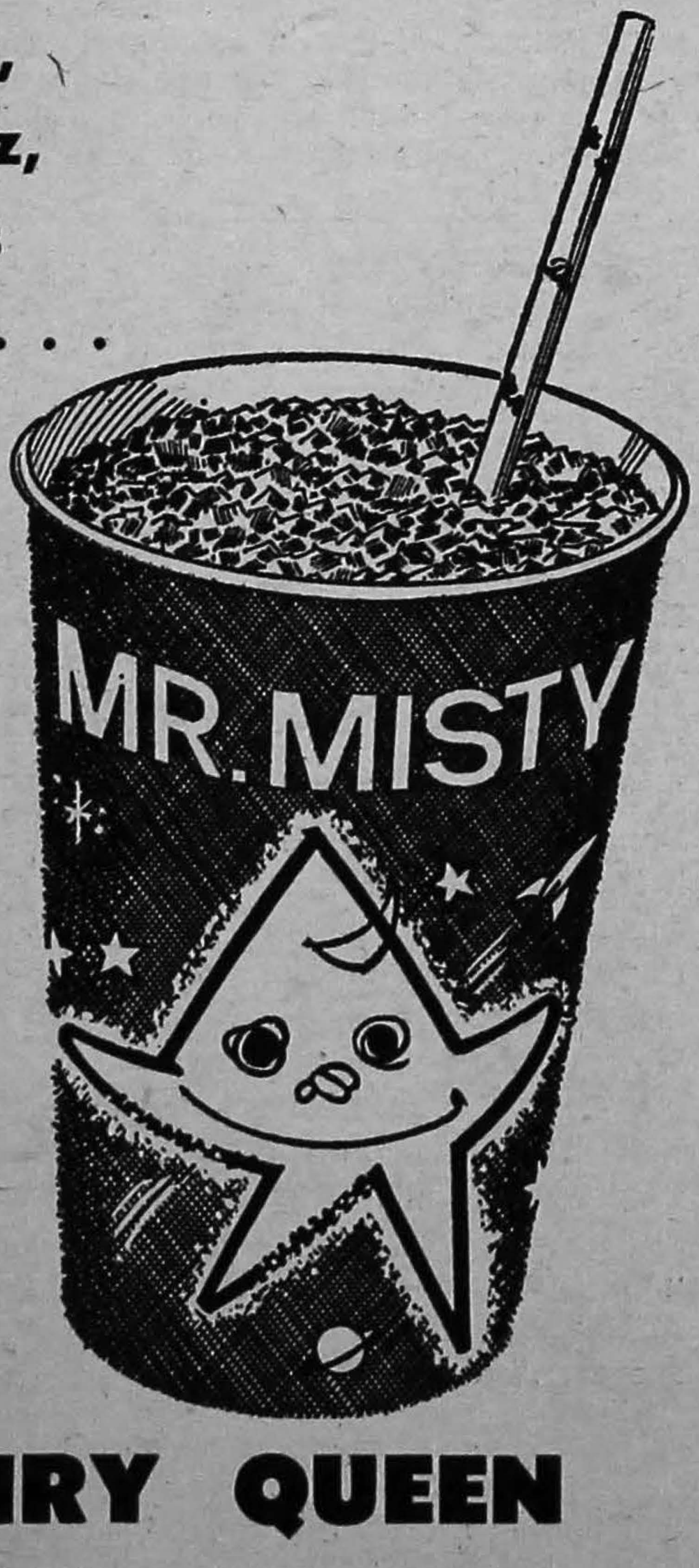

DAIRY QUEEN

Take a break !
SOUTH SIDE SODA SHOP
• Sandwiches • Soda • Sundaes

Goshen College
The Record
editorial page
Opinions expressed in Record are not necessarily those of Goshen College

Integrated dorms, please

The housing for Goshen College freshmen and sophomore women students in the 1969-70 school year will be integrated in Kulp, Westlawn, and Coffman residence halls. This is fine, but why aren't all the women, freshmen through seniors, being integrated in all the dorms?

A referendum taken this winter in which 452 women participated showed that 59.1 per cent of the women wanted to continue the housing as it is now, while 40.9 per cent wanted to change. A similar referendum taken in 1965 showed that 61.2 per cent of the women wanted the freshmen to be housed separately, while 38.9 per cent did not. Neither referendum shows a clearcut majority, so the question should not be put aside now.

The main reason the women aren't integrated is that the women's housing facilities aren't equal, although the men's are. Physical facilities are very important to some people, but how much more important is the human relationship between a senior and a freshman. Freshmen women develop large cliques when they are separated from the rest of the women, while freshmen men form close relationships with upperclassmen.

Certainly, freshmen would be better acquainted with what's happening on campus if dorms were integrated. Freshmen are so isolated in their dorms with an unreal "one big happy family" emphasis.

Rooms are already assigned for 1969-70, but if we continue to press the point, the dorms can be integrated in 1970-71.

—Mary Rich
Guest Editorial

Saga of professor and show girl in 'Blue Angel' is German, universal

by Hans-Jurgen Jodeit

The scene of **The Blue Angel (Der Blaue Engel)**, shown on CBS last Thursday night, is a provincial Bavarian town in 1956. A professor (played by Curd Jurgens) tries to keep his students from being exposed to the vulgarity of a night club. He unavoidably becomes involved with Lola (May Britt), the female star of the guest show troop. His students witness one of his personal visits to her; further complications lead to the professor's resignation.

He then experiences a married life with Lola for three years. She returns to the stage shortly after their marriage, while he searches for himself and a new professorship. He ends up on the stage as a clown — an additional humiliation to his self- and public image. At this point he is completely broken.

The highpoint of **The Blue Angel** is the appearance of the professor on his hometown stage, where he needs more than at any other place in the world to have self-acceptance and a high self-image. When he sees his wife with another man he realizes that she has made him a clown not only on stage, but off stage as well. He stumbles after her into her dressing room, where he attempts to end her life.

The professor and Lola experienced loneliness before their encounter with each other, and suffered while together. Finally, with the aid of friends they both return to their previous lives.

The staging of this film perfectly reflects German provincial life. The dramatic construction — beginning with the professor's monotonous school life, leading to his great love and ending with his ruin — makes it a very suspenseful picture. It is ironic that the professor who tries to keep his students from the evil slides into the questionable life himself. He is the victim. When the professor finally breaks down, his drive for retaliation and his disappointment are also felt by the viewer.

As a kaleidoscope of portraits, this picture is specifically German but also universal. Its quality makes one remember it and think about it long after having seen it.

Record **editors during the 1969-70 term will be Gail King for the fall trimester and Phil Bender for the winter trimester. Jill Frey will edit** Maple Leaf; **four of her key staffers will be Sharon Klingelsmith, Shirley Richer, Kay Massanari and Lowell Jantzi.**

Dave Huneryager

Letter . . .

'Spirit of Sprouter Inn' needs to be revived

Editor:

The aroma of coffee, soft lights, fish net and folk music were all part of the "Spirit of Spouter Inn." Since the death of Spouter Inn, student gatherings on campus are limited to the Queue Room, Snack Shop, the Friday Film Series with features such as "Dr. Strangelove" or an evening at the Lecture-Music Series listening to the Indianapolis Symphony. There is no longer a sweatshirt and slacks place to gather for a more personalized form of entertainment like folk music and impromptu poetry readings by students.

Immediately some students will be saying that attendance at Spouter was too meager to warrant having it; besides, students can meet and talk in the Snack Shop or the Queue Room Students can meet in these two places, but the atmosphere there is one of confusion, bright lights, background noise of a TV and noisy vending machines.

There is still a need for a "detached from college" sort of meeting place. We need a place, on campus, to get away from the typical college decor of printed curtains, upholstered chairs, fluorescent lights and concrete floors. A place to have a sing-along or a one-act play put on by students. Where one can come in late or leave early and no one will care.

If the only entertainment we get is from "dress-up" LM's and the Friday Film Series, we will become stifled and uncreative. We must be creative—perhaps decorate a new meeting place ourselves, read our own poetry or write and perform our own music as Lyn Kratz and Lorene Wagler did. Let's reincarnate a "Spirit of Spouter" — the down to earth encounter of people as individuals.

—Lois Groff

Mind's I

by Mary Ann Halteman

Today I had a stare-down with a chipmunk who was waiting for me by my bike. He scurried away when he saw that I didn't plan on stopping, so I did anyway. He crouched there staring at me and I towered there staring at him and neither of us said a word. I think I had the better view. He wasn't sweaty and he wasn't clutching a big stinky laundry bag. His hair was combed smoothly down his back. It didn't frizz around the ears. He was delicately sewn together. His eyes fit just right into the sockets. His nose turned up in a kissable fashion (to a lady chipmunk, I mean). The whiskers didn't even twitch. (Come to think of it I don't even remember seeing any whiskers.)

I bulged in unfeminine clumsiness behind the lumpy laundry. He didn't say anything about it. He just kept on staring. So did I. I tried to think of something to say. (I don't talk to chipmunks every day.) "It's hot," I said. He stared on. I started to itch half way between my knee and ankle. The laundry was getting heavier and stinkier by the minute. "Look you moldy monk," I said. "You might have all day. I don't." He didn't blink an eye.

I edged toward him. He didn't budge. I edged faster. His eyes wavered. He twitched suddenly and darted down a hole. I followed. I mean I stopped at the hole and stared down. I could see everything to the first joint. Someone passed on the sidewalk and asked what I was doing.

My chipmunk waited half a minute before he moused up enough courage to stick his head around the joint. We stared at each other for the next half minute. Neither of us moved. Then he redisappeared. I didn't move. He didn't either—evidentally. Then he was at the joint again peering timidly out of the darkness.

I suppose I could still be there playing peek-a-boo with that poor brave chipmunk if it hadn't been for the laundry.

The Apocalypse!
North Hall in flames!
Apropos to the ending
of an explosive year.
Run like the blazes to watch.
Everyone is there
reminiscing and eulogizing
GC's oldest building.
Sort of a campus landmark.
Built in 1903,
surrounded by wheat shocks,
it originally stood
just east of the Ad Building.
During its lifetime
it housed faculty families
and married students,
class lectures and student pranks,
men and mice.
We remembered it for Spouter:
coffee house sings, checkers, the paint room.
North Hall—old and quaint and rambling.
They were going to tear it down this summer.
But we were glad it went spontaneously.
"And again they said Alleluia.
And her smoke rose up for ever
and ever."

—Revelation 19:3

—by Kathy Cender

Will appear in 1969 Maple Leaf, available in August (see note on p. 1 of this paper).